FROM

COLOMBO TO ALMORA

BEING A RECORD OF
SWAMI VIVEKANANDA'S RETURN TO INDIA
AFTER HIS MISSION TO THE WEST.

INCLUDES REPORTS OF HIS LECTURES AND REPLIES TO ADDRESSES.

(The only Authorised, Second and Enlarged Edition.)

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SECOND EDITION.

PUBLISHER'S PREFATORY NOTE.

A second edition of this book has long been called for and in bringing it out the publisher wishes to point out that he has thought it fit to add two more brilliant lectures of the Swami delivered at Lahore and to insert, through the kindness of a friend, a few marginal notes. As it was deemed desirable to differentiate the replies of the Swami from the various addresses presented to him, they have been printed in different types in this edition. These changes, it is hoped, will enhance the value of this edition. An alteration in the price of the book has also been found necessary as the first edition was priced very low and as the additional lectures have also considerably swelled the size of the book.

PREFATORY NOTE.

After a residence of nearly four years in the West Swami Vivekananda returned to his own country, and landing at Colombo, delivered the lectures published in this volume, the last but one of them being the famous oration delivered in Calcutta, his native city. His progress through Ceylon to Southern India, through Southern India to Madras and thence to Calcutta and Almora was marked by all those signs of veneration, reverence and devoted love which Indian people are wont to show to those whom they look upon as Divine Messengers. In the brief account of journeys given below, no complete description of this characteristic feature has been attempted, nor of the picturesque oriental displays which everywhere greeted the Teacher. In fact the descriptive portion has been made to serve the purpose alone of presenting each lecture in the circumstances in which it was delivered, and not in any sense of describing a journey which was of unusual interest. All eastern students, and still more perhaps those of England and America will welcome this book, containing as it does the latest utterances of their much loved Teacher, for the lectures exhibit to the Hindu the fervid patriotism of the "Calcutta boy" and to the American and the English that larger patriotism which counts the world as its home, and all the people in it, as fellow-countrymen.

F. HENRIETTA MULLER, B. A.
(CANTAB).

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CEYLON.

Arrival at Colombo.

THE Swami Vivekananda travelled from England by the steamer Prince Regent Leopold, of the North German Lloyd Line, and was accompanied by three of his English friends. The voyage was of a pleasant character, and gave the Swami a very much needed rest after his incessant labour in the West for three and a half years. Indeed the rest was required more than the Swami anticipated, for from Colombo began a series of receptions and demonstrations which continued, without intermission, until Calcutta was reached. When the steamer reached Colombo harbour, on the afternoon of January 15th, 1897, the Swami was met on board by Swami Niranjanananda, one of his Guru-Bhais, Mr. T. G. Harrison, a Buddhist gentleman resident in Colombo, Mr. Kanaga Sabha and Mr. Sockanathan, two members of a reception committee which had been formed among the Hindu community of Colombo to give him a fitting reception on his return to the East. A steam launch had been secured for the purpose of taking him ashore, and when this reached the dock it was seen that a crowd numbering many thousands of Hindus was thronging the wharf and the road-way outside. Enthusiastic cheering greeted the Swami's arrival, and this was continued as he walked through the crowd to a carriage in which he was driven with the Hon. P. Coomara Sawmy, M. L. C., to a new and handsome bangalow in Barnes Street, which had been prepared for

his reception. Barnes Street is on the outskirts of Colombo, and leads directly out of the cinnamon gardens, the road between the gardens and the bangalow being about a quarter of a mile in extent. At the entrance to this road an exceedingly handsome triumphal arch formed of branches, leaves, and flowers of the cocoanut tree, bore a welcome motto to the Swami, and the intervening quarter of a mile between this and the bangalow was flanked on either side with split palmyra leaves, bent over in such a manner as to form a continuous festoon. Another and simlar tiriumphal arch marked the entrance to the bangalow compound. In these grounds preparations had been made for the official reception, and in the presence of a very large number of Hindus the Hon. P. Coomara Sawmy read the following address of welcome:—

To

SRIMAT VIVEKANANDA SWAMI.

REVERED SIR,

Address of the Hindus of Colombo

In pursuance of a resolution passed at a public meeting, of the Hindus of the city of Colombo, we beg to offer you a hearty welcome to this Island. We deem it a privilege to be the first to welcome you on your return home from your great mission in the West.

We have watched with joy and thankfulness the success with which the mission has, under God's blessing, been crowned. You have proclaimed to the nations of Europe and America the Hindu ideal of a universal religion, harmonizing all creeds, providing spiritual food for each soul according to its needs, and lovingly drawing it unto God. You have preached the Truth and the Way taught from remote ages by a succession of Masters whose blessed feet have walked and sanctified the soil of India, and whose gracious presence and inspiration have made her through all her vicissitudes the Light of the World.

To the inspiration of such a Master, Sri RamaKrishna Paramahamsa Deva, and to your self-sacrificing zeal, western nations owe the priceless boon of being placed in living contact with the spiritual genius of India, while to many of our own countrymen, delivered from the glamour of western civilization, the value of our glorious heritage has been brought home,

By your noble work and example you have laid Humanity under an obligation difficult to repay, and you have shed fresh lustre upon our Mother-land. We pray that the grace of God may continue to prosper you and your work, and

We remain, Revered Sir,
Yours faithfully,
for and on behalf of the Hindus of Colombo,

P. COOMARA SAWMY,
Member of the Legislative Council of Ceylon,
Chairman of the Meeting.

A. KULAVEERASINGHAM,
Colombo, January 1896. *Secretary.*

Religion the back-bone of the national life of the Hindus

It was now late in the evening, and, as the day had been fatiguing, the Swami gave but a brief reply, expressive of his appreciation of the kind welcome he had received. But he took advantage of the opportunity to point out that the demonstration had not been in honor of a great politician, or a great soldier, or a millionaire, but of a begging Sannyasi, showing the tendency of the Hindu mind towards religion. He urged the necessity of keeping religion as the backbone of the national life, if the nation were to live, and disclaimed any personal character for the welcome he had received, but insisted upon its being the recognition of a principle.

During the succeeding day, Saturday, the Bangalow, (which, by the bye, is to be named Vivekananda Lodge in

honor of the Swami's visit) was thronged incessantly by visitors. It became, indeed, a place of pilgrimage, the honor and respect shown to the Swami being something of which no conception can be formed by those who are accustomed to the religious demonstration of the West. It was giving practical effect to the theory which alone obtains in India, that of Guru-Bhakti (devotion to the teacher). Among the many visitors were men from all stations in life, from the first officials in Ceylon to the very poor. An interesting example, as illustrative of much the Swami has said of the religious character of the people of India, may be mentioned. A poor woman, who was evidently in distress, came to see the Swami bearing in her hands the customary offering of fruit, and it appeared that her husband had left her in order that he might be undisturbed in his search for God. The woman wanted to know more about God, she said, so that she could follow in his footsteps. The Swami advised her to read the Bhagavad Gita and pointed out to her that the best way to make religion practical to one in her station was the proper fulfilment of house-hold duties. Her reply was very significant. "I can read it, but what good will that do me if I cannot understand it and feel it ?"—a striking example, first of the truth of the saying that religion does not rest in books, and secondly of the amount of deep religious thought to be found among the poor, and apparently uneducated, of the East. To those who were new to Eastern religious customs there were many incidents of great interest. One of these to which allusion may be made is the practice of a religious teacher giving a fruit to his pupils, a present of any kind from a man of God being greatly treasured by those who recieve it. Another interesting circumstance was the presentation of a dinner by a Hindu from the North Western Provinces a poor man who

nevertheless, had been unsparing in the preparation of the meal, but neither the Swami nor any one with him could induce him to be seated in the presence of the Swami, this being, in his eyes, a mark of great disrespect to one in the Swami's position. It will interest Western readers of this book, too, to know that the greeting from a Hindu to a sannyasi is an obeisance and the words "Namo Narayanaya," (salutation to God) to which the sannyasi replies "Narayana."

First public lecture in the East

On the Saturday evening the Swami gave a public lecture in the Floral Hall to an audience which thronged the building from corner to corner. Peculiar interest attaches to this lecture as it was the first which he gave in the East, for most of our readers will be aware that until he spoke at the Chicago Parliament of Religions he had never lectured in his life, religious teaching in India being given in the form of question and answer between the guru and disciple.

The Swami spoke in the following terms :—

What little work has been done by me has not been from any inherent power that resides in me, but from the cheers, the good-will, the blessings, that have followed my path in the West from this our very beloved, most sacred, dear mother-land. Some good has been done, no doubt, but especially unto myself, for what before was the result, perhaps, of an emotional nature, gained the conviction of certainty, attained the power and strength of demonstration. Before then, as every Hindu thinks, I thought—as the Hon. President has just pointed out to you—that this is the *Punya Bhumi*, the land of *Karma*. To-day I stand here to say, with the conviction of truth, that it is so, that if there is any land on this earth that can lay claim to be the blessed *Punya Bhumi*, to be the land to which all souls on this earth must come to account for *Karma*, the land

India is the Punya Bhumi, the land of Karma

where every soul which is wending its way Godward must come to attain its last home, the land where humanity has attained its highest towards gentleness, towards generosity, towards purity, towards calmness, the land above all of introspection and of spirituality, it is India. Hence have started the founders of religions from the most ancient times, deluging the earth again and again with the pure and perennial waters of spiritual truth. Hence have proceeded the tidal waves of philosophy that have covered the earth, East or West, North or South, and hence again must start the wave which is going to spiritualise the material civilization of the world. Here is the life-giving water with which must be quenched the burning fire of materialism, burning the core of the hearts of millions in other lands. Believe me, my friends, this is going to be.

So far I think I have seen; so far those of you who are students of the history of races already are aware also. The debt which the world owes to this our mother-land is immense. Taking country with country there is not one race on this earth to which the world owes so much as to the patient Hindu, the mild Hindu. "The mild Hindu" sometimes is used as an expression of reproach, but if ever a reproach concealed a wonderful truth it is the "mild Hindu", who has been the blessed child of God always. Civilizations have arisen in other parts of the world. In ancient times and in modern times great ideas have emanated from strong and great races. In ancient or in modern times wonderful ideas have been carried forward from one race to another. In ancient or in modern times seeds of great truth and power have been cast abroad by advancing tides of national life, but mark, my friends, it has been always with the blast of war trumpets, and with the march of embattled cohorts. Each idea had to be soaked in deluges of blood; each idea had to advance on the blood of

"The mild Hindu" not a reproach; its meaning:—

millions of our fellow beings, each word of power had to be followed by the groans of millions, by the wails of orphans, by the tears of widows. Thus, in the main, other nations, have taught, and India for thousands of years has existed. Here activity existed when even Greece did not exist, when Rome was not thought of, when the very fathers of the modern Europeans lived in the German Forests painting themselves blue. Even earlier, when history has no record, and tradition dares not peer into the gloom of that intense past, from then until now ideas after ideas have marched out from her, but every word has been spoken with blessing behind it, and peace before it; we of all nations of the world have never been a conquering race, and that blessing is on our head; therefore we live. There was a time when at the march of big Greek battalions the earth trembled. Vanished off the face of the earth, not even a tale left to tell, gone land of the Greeks. There was a time when the Roman Eagle floated over everything worth having in this world; everywhere Rome went, pressing it on the head of humanity; the earth trembled at the name of Rome. But the Capitoline Hill is a mass of ruins, the spider weaves its web where Cæsars ruled. There have been other nations equally glorious that come and go, living a few hours of exultant and of exuberant dominance, and of wicked national life, and vanishing like ripples on the face of the waters.

The Hindus not a conquering race.

So have these nations made their mark on the face of humanity. But you live, and if Manu came back to-day he would not be astonished, and would not find himself in a foreign land. The same laws are here, laws adjusted thought out through thousands and thousands of years, customs the outcome of the acumen of ages and the experience of centuries, that seem to be eternal; and as the

days go by, as blow upon blow of misfortune has been delivered upon them, they seem to have served one purpose making them stronger and more constant. And to find the centre of all that, the heart from which the blood flows, the main spring of the national life, believe me after my little experience of the world, it is here. To the other nations of the world religion is one among the many occupations of life. There is politics, there are the enjoyments of social life, there is all that wealth can buy, or power can bring, there is all that the senses can enjoy, and among all these various occupations of life, and all this searching after something more, something which can give a little more whetting to the cloyed senses—among all these there is a little bit of religion. But here, in India, religion is the one and the only occupation of life. That there has been a Chino-Japanese war, how many of you know? Very few, if any. That there are tremendous political movements and socialistic movements trying to transform Western society, how many of you know? Very few, if any. But that there was a parliament of religions in America, that there was a Hindu Sannyasin sent over there, I am astonished to find even the cooly knows. That shows the way the wind blows, where the national life is. I used to hear, especially from foreigners—I used to read books written by globe trotting travellers who wailed at the ignorance of the Eastern masses, but I found out it was true and at the same time untrue. I see a Western ploughman in England, or America, or France, or Germany, or anywhere. Ask him what party he belongs to, and he can tell you whether he belongs to the Radicals or the Conservatives, and for whom he is going to vote. In America he knows whether he is Republican or Democrat, and even knows something about the silver question. But ask him about his religion. He goes to church,

Religion is the main-spring of national life

the one and only occupation of life

that is all he knows. He goes to church, and perhaps his father belonged to a certain denomination. That done all right.

Come to India, take one of our ploughmen. "Do you know anything about politics?" "What is that?" he says; he does not understand about the socialistic movements, the relation between capital and labour, and all that—never heard of such things in his life; he works hard, gets his bread; all right. "What is your religion?" "Look here, my friend, I have marked it on my forehead." He can give me a good hint or two on questions of religion. That has been my experience. That is our nation's life. As individuals have each their own peculiarities, each man has his own method of growth, his own life marked out for him, as we Hindus would say, by the infinite past life, by all his past *Karma*; because into this world, with all the past on him, the infinite past ushers the present, and the way in which we use the present is going to make the future. Thus everyone born into this world has a bent, a direction towards which he must go, through which he must live, and what is true of the individual is equally true of the race. Each race, similarly, has a peculiar bent, each race has a peculiar *raison d'etre*, each race has a peculiar mission to fulfil in the life of the world. Each race has to make its own result, to fulfil its own mission. Political greatness or military power, is never the mission of our race; it never was, and, mark my words, never will be. But there has been the other mission given to us, to conserve, to preserve, to accumulate, as it were, into a dynamo, all the spiritual energy of the race, and that concentrated energy is to pour forth in a deluge on the world whenever circumstances are propitious. Let the Persian or the Greek, or the Roman, or the Arab, or the Englishman march his battalions, conquer the world, and

link the different nations together, and the philosophy and spirituality of India is ready to flow along the new-made channels into the veins of the nations of the world. The calm Hindu's brain must pour out its own quota to give to the sum total of human progress. India's gift to the world is the light spiritual.

The influence of Indian thought in the past;

Thus, in the past we read in history whenever there arose a great conquering nation uniting the different races of the world, binding India with the other races, taking her out, as it were, from her loneliness, from her aloofness from the rest of the world into which she again and again cast herself, wherever such function has been brought about, the result has been the flooding of the world with Indian spiritual ideas. At the beginning of this century Schopenhaeur, the great German philosopher, studying from a not very clear translation of the Vedas made from an old translation into Persian, and thence by a young Frenchman into Latin, says "There has been no study in the world, excepting in the original, so ennobling as that of Upanishads: These have been the solace of my life; they will be the solace of my death," and then this great German sage foretold that "The world is about to see a revolution in thought more extensive and more powerful than that which was witnessed by the Renaissance of Greek Literature," and to-day his predictions are coming to pass. Those who keep their eyes open, those who understand the workings in the minds of the different nations of the West, those who are thinkers and study the different nations, will find the immense change that has been produced in the tone, the procedure, in the methods, and in the literature of the world by this slow, never-ceasing permeation of Indian thought. But there is another peculiarity as I have already hinted to you. We never preached our thoughts with fire and sword. If there is one word

in the English language to represent the gift of India unto the world, if there is one word in the English language to style the effect which the literature of India produces upon mankind, it is this one word "fascination." It is the opposite of anything that takes you suddenly, throws on you, as it were, a charm all of a sudden. To many, Indian thought, Indian manners, Indian customs, Indian philosophy, Indian literature, are repulsive at the first sight, but let them persevere, let them read, let them become familiar with the great principles underlying these ideas, and it is ninety-nine to one that the charm will be upon them, fascination will be the result. Slowly and silently, as the gentle dew that falls in the morning, unseen, unheard, yet producing a most tremendous result, has been the work of this calm, patient, all-suffering, spiritual race upon the world of thought.

Once more history is going to repeat itself, for to day, *in the future.* under the blasting light of modern science, when old, apparently strong, and invulnerable beliefs have been shattered to their very foundations, when special claims laid upon the allegiance of mankind by different sects have been all blown into atoms and have vanished into air—when the sledge hammer blows of modern antiquarian researches are pulverising like masses of porcelain all sorts of antiquated orthodoxies—when religion in the West is only in the hands of the ignorant, and the knowing ones look down with scorn upon anything belonging to religion, here comes the philosophy of India, the highest religious aspirations of the Indian mind, where the grandest philosophical facts have been the practical spirituality of the people. This naturally is coming to the rescue, the oneness of all the immense Infinite, the idea of the Impersonal, the wonderful idea of the eternal soul of man, of the unbroken continuity in the march of beings, the infinity of the universe.

For the old sects looked upon the world as a little mud puddle, and thought that time began but the other day. It was there and only there, in our old books, and through all ages, the grand idea governing all the search for religion, the infinite range of time, space and causation, and above all the infinite glory of the spirit of man. When the modern tremendous theories of evolution and conservation of energy and so forth are dealing death blows to all sorts of crude theologies, what can hold any more the allegiance of cultured humanity but the most wonderful of convincing, broadening, and ennobling ideas, that can only be found in that most marvellous product of the soul of man, the wonderful voice of God, the Vedanta.

The eternal principles of Hinduism distinguished from the ever changing minor laws

At the same time I must remark that what I mean by our religion working upon the nations outside of India is only the principles, the back-ground, the foundation upon which that religion is built. The detailed workings, the minute points which have been worked out through centuries of social necessity, little ratiocinations about manners and customs and social well-being, do not rightly find a place in the category of religion. We know, at the same time, that what our books lay down is only for the time, for we find there a clear distinction made between the two sets of truths, the one which abides for ever, built upon the nature of man, the nature of the soul, the soul's relation to God, the nature of God, perfection and so on, the principles of cosmology, of the infinitude of creation, how that it is no creation, but it is only projection, the the wonderful law of the cyclical procession, and so on—these are the eternal principles founded upon facts which are universal in nature. Then there are the minor laws, more properly belonging to the Puranas, to the Smritis, and not to the Srutis, guiding the working of our everyday life. These have nothing to do with the other

things. Even in our own nation these have been changing all the time. Customs of one age, of one *yuga*, have not been the customs of another, and as *yuga* comes after *yuga*, they will still have to change. Great Rishis will appear and lead us into manners and customs that are suited to new environments.

The great principles underlying all this wonderful, infinite, ennobling, expansive view of man, and God, and the world, have been produced in India, and in India alone man did not stand up and fight for a little tribe God. "My God is true and yours is not true; let us have a good fight over it." It was only here that such ideas did not occur as fighting for little gods. These great underlying principles being based upon the eternal nature of man are as potent to-day for working for the good of the human race as they were thousands of years ago, and they will remain so so long as this earth remains, so long as the law of *Karma* remains, so long as we are born as individuals and have to work out our own destiny by our individual power.

The former do not change

And above all, what India has to give to the world is this. If we watch the growth and development of religions in different races, we shall always find this, that each tribe at the beginning has a god of its own. If the tribes are allied to each other these gods will have a generic name, as all the Babylonian gods for example; when the Babylonians were divided into so many races they had the generic name of Baal, just as the Jewish races had different gods with the common name of Moloch: and at the same time you will find that one of these tribes becomes superior to the rest, and it lays a claim to its own king being the king over all. Therefrom it naturally follows that it also wants to preserve its own god as the god of all the races. Baal-Merodach, said the

India's gift to the world;

Babylonians, was the greatest god; all the others were inferior. Moloch-Yavah was the superior over all other Molochs; and these questions had to be decided by the fortunes of battle. The same struggle was here, in India also the same competing gods have been struggling with each other for supremacy, but the great good fortune of this country and of the world was that there came out in the midst of the din and confusion a voice which declared *Ekam sat vipra bahudha vadanti* ("He is one, whom the sages declared by various names"). It is not that Siva is superior to Vishnu, not that Vishnu is everything and Siva is nothing, but it is the same one whom you call either Siva or Vishnu, or by a hundred other names. The names are different, but it is the same. The whole history of India you may read in these few words. The whole history has been a repetition in massive language, with tremendous power, of that one central doctrine. It was repeated in the land till it had entered into the blood of the nation, till it began to tingle with every drop of blood that flowed in their veins, till it became one with the life, part and parcel of the material of which they were composed, and thus the land was transmuted into the most wonderful land of toleration, giving the right to welcome the various religions as well as all sects into the old mother country.

the great doctrine "He is one, whom the sages declared by various names."

This explains her whole history,

And herein is the explanation of the most remarkable phenomenon that is only witnessed here, of all the various sects, apparently hopelessly contradictory, yet living in such harmony. You may be a dualist, and I may be a monist. You may believe that you are the eternal servant of God, and another may declare that he is one with God, himself, yet both of them are good Hindus. How is that possible? Read then—*Ekam sat vipra bahudha vadanti* (That which exists is one; the sages call it

her wonderful toleration

by various names). Above all others, my countrymen, this is the one grand truth that we have to teach to the world. Even the most educated of the other countries tuck up their noses at an angle of 45 degrees and call our religion idolatry. I have seen that, and they never stopped to think what a mass of superstition there was in their own heads. It is still so everywhere, this tremendous sectarianism, low narrowness of the mind. The thing which a man has is the only thing worth having; the only life worth living is his own little life of dollar-worship and mammon-worship; the only little possession worth having is his own, and nothing else. If he can manufacture a little clay nonsense or invent a machine, that is to be admired beyond the greatest possessions. That is the case over the whole world, in spite of education and learning. But education has yet to be in the world, and civilisation —civilisation has begun nowhere yet, ninety-nine decimal nine per cent of the human race are more or less savages now. We may read of these things in different books, we hear of toleration in religion and all that, but very little is there yet in the world, take my experience for that; ninety-nine per cent do not even think of it. There is tremendous religious persecution yet, in every country in which I have been, and the same old objections are raised against learning anything new. All the little toleration that is in the world, practically, all the little sympathy that is in the world yet for religious thought, is here, in the land of the Aryas, and nowhere else. It is here that Indians come and build temples for Mohammedans and Christians; nowhere else. If you go to other countries and ask Mohammedans, or people of other religions to build a temple for you, see how they will help. They will instead try to break down your temple and you too, if they can. This is one great lesson therefore that the

world wants most, that the world has yet to learn from India, the idea, not only of toleration, but of sympathy. As has been said (see *Siva Mahimna Stotra*)—" different rivers, taking their start from different mountains, running straight or crooked, and at last coming unto the ocean, so, Siva, all are coming unto thee." Though they may take various roads all are on the way. Some may run a little crooked, others may run straight, but at last, oh Lord, they will all come unto Thee. Then and then alone is your *Bhakti* and Siva complete, when you not only see Him in the *Lingum*, but you see Him everywhere. This is the sage, this is the lover of Hari, who sees Hari in everything and in everyone. If you are a real lover of Siva you must see Him in everything, and in everyone. You must see that every worship is given unto Him whatever may be the name or the form, that all knees bending towards the Kaballah, or kneeling in a Christian Church, or a Buddhist Temple, are kneeling unto Thee, whether they know it or not, whether they are conscious of it or not; in whatever name or form they are offered, all these flowers are laid at Thy Feet, for Thou art the one Lord of all, the one Soul of all souls. He knows infinitely better what this world wants than you or I. It is impossible that all difference can cease; it must exist; without variation life must cease. It is this clash, the differentiation of thought, that makes for light, for motion, for everything. Differentiation infinitely contradictory must remain, but it is not necessary that we should hate each other therefore. It is not necessary therefore that we should fight each other. Therefore we have to learn the one central truth again, that was only preached here, from our motherland, and once more has to be preached from India. Why? Because not only was it in our books, but it runs through every phase of our national literature, and it is in

and sympathy for all religions

Unity in variety

the national life. Here and here alone is it practised every day, and any man whose eyes are open can see that it is practised here and here alone. Thus we have to teach religion. There are other and higher lessons that India can teach, but they are only for the learned. The one lesson of mildness, gentleness, forbearance, toleration, sympathy, and brotherhood everyone—man, woman and child, learned or unlearned, without respect of race, or creed, or caste, may learn. "They call Thee by various names ; Thou art One."

The following day (Sunday) was again spent in receiving visitors, until the evening, when the Swami paid a visit to the temple. The crowd which accompanied him was immense, and a most interesting characteristic of the evening was the repeated stopping of the carriage in order that the Swami might receive gifts of fruit, that garlands of flowers might be placed round his neck and rose water sprinkled over him. It is a custom also, when an especially honoured guest is paying a visit to a house, to burn lights and display fruit on the threshold, and this was done at almost every Hindu dwelling which the procession passed, particularly in Checku Street, the heart of the Tamil quarter of Colombo. At the temple the Swami was received with shouts of "Jai, Maha Dev" (Hail, great soul) and after a short converse with the priests and others who were assembled returned to his bungalow when he found a number of Brahmins with whom he conversed until half past two the following morning. On Monday the Swami gave a second lecture, to another large attendance, but as the main points of the discourse were included in subsequent lectures a report is not given.

On Tuesday morning, the 19th, the Swami left for Kandy by rail. It should be explained that his original intention had been to take another steamer direct from

Colombo to Madras, but on his arrival in Ceylon so many telegrams poured in beseeching a visit to Southern Indian towns, if only in passing, that he was induced to alter his plans, and to make the journey overland. At the Railway Station at Kandy, the celebrated hill rescrt of Ceylon, a large crowd again awaited him with a native band and the temple insignia, to convey him in procession to a bungalow in which he was to take rest. When the cheering which greeted his arrival had subsided an address of welcome was read, of which the text follows :—

SRIMAT VIVEKANANDA SWAMI.

REVERED SIR,

Address of the Hindus of Kandy

On behalf of the Hindu community we beg to offer you a very hearty welcome to Kandy and express our sincere hope that your visit to our mountain capital will be as pleasant to you as it is bound to be profitable to us.

We cannot allow this occasion to pass without giving expression to the sentiments of esteem and admiration, which your single-hearted devotion to the cause of truth and the brilliant ability with which you have expounded its principles in lands other than India, have made us entertain towards you.

Since your first visit to America as the Representative of our Faith at the Parliament of Religions, we have watched your missionary career with the keenest interest, and it is with feelings of deep thankfulness that we hear of the unexpectedly large measure of success that has attended it in the Western World. The seeds of Eternal Truth which you and your fellow-workers are sowing with such self-denying perseverance are destined to yield a rich harvest of Spiritual progress in the near future. That you may be long spared in health and strength to continue and consummate the labour of love you have undertaken is the fervent prayer of your humble co-religionists.

Kandy, Jany. 19th, 1897. (Signed).

The reply was again brief, and after a few hours' rest, during which the interesting points of the beautiful town were visited, the journey was resumed, and Matale reached the same evening. On Wednesday morning the Swami began a coach-ride of 200 miles, through a country the beauty of whose vegetation has placed it among the brightest spots in the world, to Jaffna. Unfortunately, when some few miles beyond Dambool, a mishap occurred, one of the four wheels of the coach giving way, and necessitating a stoppage of three hours on the roadside. Then, however, progress was made, but this time slowly, by bullock cart, through Kanahari and Tinpani to Anuradhapura. Anuradhapura is one of the oldest remaining towns in the world, and contains ruins which point to the fact that in its day, 2000 years ago, it was one of the largest cities the world has seen. There are many deeply interesting Buddhistic relics, including a sacred Bo-tree, (a shoot of the Maha Bodi Tree at Buddha Gaya), an ancient tank speaking eloquently of the engineering genius of that age and monuments known as Dagobas in which it is believed from discoveries which have been made, that huge quantities of jewelry and valuable property formerly belonging to Buddhist temples lie concealed from the time of the Tamil invasion of Ceylon. Under the shade of the tree we have mentioned, the Swami gave a short address to a crowd of two or three thousand people, interpreters translating as he proceeded into Tamil and Cingalese. Its subject was "worship", and he exorted his hearers to give practical effect to the teachings of the Vedas, rather than pay all attention to mere empty worship. He also spoke of the universality of religion, and, in this stronghold of Buddhism, urged that the God worshipped either as Siva, as Vishnu, as Buddha, or under any other name was one and the same, thus showing the necessity for not only

tolerance but sympathy between followers of different creeds.

From Anuradhapura to Jaffna is a distance of 120 miles, and as the roads and the horses were equally defective the journey was troublesome, saved only from tediousness by the exceeding beauty of the surroundings. Indeed two successive nights, sleep was lost. On the way, however, a welcome interposition was caused by the reception of the Swami with all honour at Vavoniya, and the presentation of the following address :—

To His Reverence SWAMI VIVEKANANDA,
Apostle Representative of Hinduism
in the Parliament of Religions :—

Address from the Hindus of Vavoniya

Worshipful Sawmi :—We the inhabitants of Vavoniya, a district in the Northern Province of the Island of Ceylon, beg to avail of this opportunity to approach you with a welcome in our midst. We never expected,, although we knew of your return from Europe, that you would favour us (ignorant souls) with a visit in this distant part of the island, but by the consideration you have shown us you have greatly elevated us, and it is not flattery to say that you have laid us under an eternal debt of gratitude.

About the services that have been rendered by you in the cause of our religion it were prudent to hold a discreet silence, but we cannot help mentioning that we have observed with pride and admiration your unswerving devotion in furthering a cause so noble. What endeared you to us most and won our hearts for you was that kindness of disposition, liberality of sentiments, and disinterested self-sacrifice which you have taught us both by precept and example.

Do accept for all that you have done on our behalf our thanks as a poor token of the regard and esteem we all entertain for you. That you may long be spared in health and that your efforts may

prosper more and more is the fervent prayer of our humble selves.

We beg to remain,
Most Reverend Swami,
Your obedient pupils.

When the Swami had briefly replied the journey was resumed through the beautiful Ceylon jungles to Jaffna. There was a reception of an informal character early the following morning at Elephant Pass, where a bridge connects Ceylon with the Island of Jaffna, and twelve miles from the town of the latter name the Swami was met by many of the leading Hindu citizens, and a procession of carriages accompanied him for the remainder of the distance. It seemed as if every street in the town were decorated, nay, every house, and the scene when, in the evening, the Swami was driven in torch light procession to a large pandal erected at the Hindu College was most impressive. All along the route there was great enthusiasm, and there must have been from ten to fifteen thousand people accompanying him. At the Pandal the following address was read :— *Address of the Hindus of Jaffna*

SRIMAT VIVEKANANDA SWAMI.

Revered Sir,

We, the inhabitants of Jaffna professing the Hindu religion, desire to offer you a most hearty welcome to our land, the chief centre of Hinduism in Ceylon, and to express our thankfulness for your kind acceptance of our invitation to visit this part of Lanka.

Our ancestors settled here from Southern India, more than two thousand years ago, and brought with them their religion, which was patronized by the Tamil kings of Jaffna; but when their government was displaced by that of the Portuguese and the Dutch, the observance of religious rites was interfered with, public religious worship was prohibited, and the Sacred Temples

including two of the most far-famed Shrines, were razed to the ground by the cruel hand of persecution. In spite of the persistent attempts of these nations to force upon our forefathers the Christian religion, they clung to their old faith firmly, and have transmitted it to us as the noblest of our heritages. Now, under the rule of Great Britain, not only has there been a great and intelligent revival, but the sacred edifices have been, and are being, restored.

We take this opportunity to express our deep-felt gratitude for your noble and disinterested labours in the cause of our religion in carrying the light of truth, as revealed in the Vedas, to the Parliament Religions, in disseminating the truths of the Divine Philosophy of India in America and England, and in making the Western world acquainted with the truths of Hinduism and thereby bringing the West in closer touch with the East. We also express our thankfulness to you for initiating a movement for the revival of our ancient religion in this materialistic age, when there is a decadence of faith and a disregard for search after spiritual truth.

We cannot adequately express our indebtedness to you for making the people of the West know the catholicity of our religion, and for impressing upon the minds of the *Savants* of the West the truth that there are more things in the Philosophy of the Hindus than are dreamt of in the Philosophy of the West.

We need hardly assure you that we have been carefully watching the progress of your Mission in the West, and always heartily rejoicing at your devotedness and successful labours in the field of religion. The appreciative references made by the press, in the great centres of intellectual activity, moral growth, and religious inquiry in the West, to you and to your valuable contributions to our religious literature, bear eloquent testimony to your noble and magnificent efforts.

We beg to express our heart-felt gratification at your visit to our land and to hope that we, who, in common with you, look to the Vedas as the foundation of all true spiritual knowledge may have many more occasions of seeing you in our midst.

May God, who has hitherto crowned your noble work with conspicuous success spare you long, giving you vigour and strength to continue your noble Mission.

We remain, Revered Sir,
Yours faithfully,
for and on behalf of the Hindus of Jaffna.

An eloquent reply was given, and on the following evening (Sunday) the Swami lectured in the same Pandal on *Vedantism*, a report is appended :—

The subject is very large and the time is short ; a full analysis of the religion of the Hindus is impossible in one lecture. I will, therefore, present before you the salient points of our religion in as simple language as I can. The word Hindu, by which it is the fashion now-a-days to style ourselves, has lost all its meaning, for this word merely means those who lived on the other side of the river Indus. This name, Sanskrit Sindhu, was murdered into Hindu by the ancient Persians, and all people living on the other side of the river Sindhu were called by them Hindus. Thus this word has come down to us ; during the Mohammedan rule we took up the word ourselves. There may not be any harm in using the word, of course, but, as I have said, it has lost its significance, for all the people who live on this side of the Indus, you may mark in modern times, do not follow the same religion as they did in ancient times. The word, therefore, covers not only Hindus proper, but Mohammedans, Christians, Jains, and all the others who live in India. I, therefore, would not use the word Hindu. What word should we use then ? The other words which alone we can use are either the Veidiks, followers of the Vedas, or better still the Vedantists, followers of the Vedanta. Most of the great religions of the world owe allegiance to certain books, which they

The word Hindu

The Sacred Books of the Hindus:—

believe are the words of God, or some other supernatural beings, and which are the basis of their religion. Now of all these books, according to the modern *Savants* of the West, the oldest are the Vedas of the Hindus. A little idea, therefore, is necessary about the Vedas.

The Vedas

This mass of writing called the Vedas is not the delivery of persons. Its date has never been fixed, can never be fixed, and, according to us, the Vedas are eternal. There is one salient point which I want you to remember, that all the other religions of the world claim their authority as being delivered by a personal God or a number of personal beings, angels, or special messengers of God, unto certain persons, while the claim of the Hindus is that the Vedas do not owe their authority to anybody, they are themselves the authority, being eternal—the knowledge of God. They were never written, never created, they have been throughout time ; just as creation is infinite and eternal, without beginning and without end, so is the knowledge of God without beginning and without end. And this knowledge is what is meant by the Vedas (*Vid* to know). The mass of knowledge called the Vedanta was discovered by personages called Rishis, and the Rishi is defined as a *Mantra Drashta*, a seer of thought ; not that the thought was his own. Whenever you hear that a certain passage of the Vedas came from a certain Rishi, never think that he wrote it, or created it out of his mind ; he was the seer of the thought which already existed ; it existed in the universe eternally. This sage was the discoverer ; the Rishis were spiritual discoverers.

This mass of writing, the Vedas, is divided principally into two parts, the *Karma Kanda* and the *Gnana Kanda* —the work portion and the knowledge portion, the ceremonial and the spiritual. The work portion consists of various sacrifices ; most of them of late have been given

up as not practicable under present circumstances; some remain to the present day in some shape or other. The main ideas of the *Karma Kanda*, the duties of man, the duties of the student, of the householder, of the recluse, and so forth, the duties of various stations, are followed, more or less, down to the present day. But the spiritual portion of our religion is in the second part, the *Gnana Kanda*, the Vedanta, the end of the Vedas, the gist, the goal of the Vedas. The essence of the knowledge of the Vedas was called by the name of Vedanta, the Upanishads; and all the sects of India, either Dualists, qualified Dualists, Monists, or the Sivites, Vaisnavites, Saktas, Souras, Ganapatis—if there is any sect in India which dares to come within the fold of Hinduism it must acknowledge the Upanishads of the Vedas. They can have their own interpretations, can interpret them in their own way, but they must obey the authority. That is why we want to use the word Vedantist instead of Hindu. All the philosophers of India who are orthodox have to acknowledge the authority of the Vedanta, and all our present day religions, however crude some of them may appear, however inexplicable some of their purposes may appear to be, one who understands them, studies them, can trace back to the ideas of the Upanishads. So much these Upanishads have gone into our race that those of you who study the symbology of the crudest religion of the Hindus will be astonished to find sometimes figurative expressions of the Upanishads—the Upanishads become symbolized after a time into figures and so forth. Great spiritual and philosophical ideas in the Upanishads are to-day with us household worship in the form of symbols. Thus the various symbols used all come from the Vedanta because in the Vedanta they are used as figures, and these ideas went among the nation and percolated it throughout until they became

Gnana Kanda

part of their everyday life as symbols.

Smritis

Next to the Vedanta come the Smritis. These also are books written by sages, but the authority of the Smritis is subordinate to that of the Vedanta, because they stand in the same relation with us as the Scriptures of the other religions stand with regard to them. We admit that the Smritis have been written by particular sages ; in that sense they are the same as the Scriptures of other religions, but these Smritis are not final authority. If there is anything in a Smriti which contradicts the Vedanta the Smriti is to be rejected ; its authority is gone. These Smritis, we see again, have varied from time to time. We read that such and such Smriti should have authority in the *Satya Yuga*, such and such in the *Treta Yuga*, some in the *Dwapara Yuga*, and some in the *Kali Yuga*, and so on, so that as essential conditions changed, as various circumstances came to have their influence on the race, manners and customs had to be changed, and these Smritis, as mainly regulating the manners and customs of the nation, had also to be changed from time to time. This is a point I specially ask you to remember. The principles of religion that are in the Vedanta are unchangeable. Why ? Because they are all built upon the eternal principles that are in man and nature ; they can never change. Ideas about the soul, going to heaven, and so on, can never change ; they were the same thousands of years ago, they are the same today, they will be the same millions of years to come. But those religious practices which are based entirely upon our social position and co-relation must change with the changes in society. Such an order, therefore, would be good and true at a certain period and not at another period. We find accordingly that certain food should be allowed at one time and stopped at another, because the food was for that time ; but climatic and other

things change, various other cricmstances require to be met, so the Smriti stopped the food and so on. Thus it naturally follows that if in modern times our society requires some changes they must be met, and sages will come and show the way how to meet them; not one jot of the principles of our religion will be changed; they will remain intact.

There are then the *Puranas* (*Puranam Panchalakshanam*) about history, about cosmology, with various symbological illustration of philosophical principles and so forth. These were written to popularize the religion of the Vedas. The language in which the Vedas are written is very ancient; even among scholars very few can trace the date of these books. The Puranas were written in the language of the people of that time, what we call modern Sanskrit. Then they were meant, not for scholars, but for the ordinary people; and ordinary people cannot understand philosophy. Such things were given unto them in concrete form by means of the lives of saints and kings and great men, historical events that happened to the race, and so on. Everything that the sages could get hold of was taken up, but every one of them only to illustrate the eternal principles of religion. *Puranas*

There are still other books, the *Tantras*. These are very much like the *Puranas* in some respects, and in some of them there is an attempt to revive the old sacrificial ideas of the *Karma Kanda*. *Tantras*

All these constitute the Scriptures of the Hindus, and if there is such a mass of sacred books in a nation and in a race, which, (nobody knows for how many thousands of years) has devoted the greatest part of its energies to the thought of philosophy and spirituality, it is quite natural there should be so many sects; it is a wonder there are not thousands

more. And these sects very much differ from each other in certain points. We should not have time to understand the differences between these sects, and all the spiritual details about them; therefore I take up the common ground, the principles of all these sects, which every Hindu must believe.

Principles of Hinduism

The first is the question of the creation, that this Nature, *Prakriti*, *Maya*, is infinite, without beginning. It is not that this world was created the other day, not that a God came and created the world, and since that time has been sleeping; that cannot be. The creative energy is still going on. God is eternally creating—never at rest. Remember the passage in the Gita where Vishnu says: "If I remain at rest for one moment this universe will be destroyed." If that creative energy which is working all around us, day and night, stops a second the whole thing falls to the ground. There never was a time when that energy did not work throughout the universe, but there is the law of cycles, *Pralaya*. Our Sanskrit word for creation properly translated, should be *projection and not creation*. For the word creation in the English language has unhappily got that fearful, that most crude idea of something coming out of nothing, creation out of non-entity, non-existence becoming existence, which, of course, I would not insult you by asking you to believe. Our word, therefore, is projection. The whole of this Nature existed, it becomes finer, subsides, then after a period of rest, as it were, the whole thing is projected forward, and the same combination, the same evolution, the same manifestations appear, and remain playing, as it were, for a certain time, again to break into pieces, to become finer and finer, till the whole thing subsides and again comes out. Thus it is going on backward and forward, with a wave-like motion through eternity. Time and space and all are within this

Creation

Projection, not creation

nature. To say, therefore, it had a beginning is utter nonsense. No such question can occur as of its beginning, and of its end. Therefore, wherever in our Scriptures the words beginning and end are used, you must remember that it means the beginning and the end of one particular cycle; no more than that.

What makes this creation: God. What do I mean by the use of the English word God? Certainly not the ordinary use of the word in English; a good deal of difference. There is no other word in English. I would rather confine myself to the Sanskrit word *Brahman*. He is the general cause of all these manifestations. What is this *Brahman*? He is eternal, eternally pure, eternally awake, the almighty, the all-knowing, the all-merciful, the omnipresent, the formless, the partless. He creates this universe. If he is always creating and holding up this uinverse two difficulties arise. There is partiality in the universe. One is born happy, and another unhappy; one is rich and another is poor; this is partiality. Then there is cruelty also, for here the very condition of life is death. One animal tears the other to pieces, each man tries to trample on the body of his own brother. This competition, cruelty, horror, sighs rending the skies day and night, is the state of things in this world of ours. If this be the creation of a God that God is worse than cruel, worse than any devil that man ever imagined. Ay! says the Vedanta, it is not the fault of God that this partiality exists, that this competition exists. Who makes it? We ourselves. There is a cloud throwing its rains on all fields alike. Only that field which is well cultivated gets the advantage of the shower, another, which has not been tilled or taken care of, cannot get that advantage. It is not the fault of the cloud. His mercy is eternal and

of Goa

Differences in the condition of life in the world.

unchangeable ; it is we that make the differentiation. But how can this difference be explained ? Some are born here happy, some are born unhappy. They do nothing to make that difference ! They do—in their last birth, the birth before this.

Explained by action in previous life

Life is Eternal

We therefore come to the second principle on which we all agree, not only all Hindus, but all Buddhists, and all Jains. We all agree here that life is also eternal. It is not that it has sprung out of nothing ; that cannot be. Such a life would not be worth having. Everything that has beginning in time must end in time. If life began but yesterday it must end to-morrow, and annihilation is the result. Life must have been existing. It does not require much in modern times to see that, for all the sciences of modern times have been coming round to our help, illustrating from the material world the principles embodied in our Scriptures. You know it already, that each one of us is the effect of the infinite past, the child is ushered into the world, not as something flashing from the hands of nature, as poets delight so much to depict, but that the child has the burden of an infinite past, for good or evil he comes to work out his own past deeds, and we know that he does so. That makes the differentiation. This is the law of *Karma*. Each one of us is the maker of his own fate. It knocks on the head at once all doctrines of prodestination and fate, and it gives us the only reconciliation between God and man. We, we, and none else, are responsible for what we suffer. We are the effects, and we are the causes. We are free therefore. If I am unhappy, it has been my own making and that very thing shows that I can be happy if I will. If I am impure, that is also my making, and that very thing shows that I can be pure if I will. So on. The human will stands beyond all circumstances. Before it all the powers, even of

The law of Karma

Man makes his own destiny, good or bad

nature, must bow down, succumb, and become its servants, the strong gigantic, infinite will and freedom in man. This is the result.

Hence the will of Man is strong, infinite & free

The next question, of course, naturally would be what is the soul? We cannot understand God in our Scriptures without knowing the soul. There have been attempts in India, and outside of India, to catch a glimpse of the beyond by studying the external nature, and we all know what an awful failure has been the result. Instead of giving us a glimpse of the beyond, the more we study the material world the more we tend to become materialized. Even that little spirituality which we possessed before vanishes the more we handle the material world. So that, therefore, is not the way to spirituality, to knowledge of the highest, but through the heart, the human soul. The external workings do not teach us anything about the beyond, about the infinite, it is only the internal. Through soul, therefore, the analysis of the human soul alone, can we understand God. We have difference of opinion as to the nature of the human soul among the various sects in India, but there are certain points where we all agree, that these souls are without beginning and without end, immortal by their very nature; secondly, that all the powers, blessing, purity, omnipresence, omniscience are buried in each soul. That is a grand idea we ought to remember. However weak or wicked, great or small, in man and in animal, resides the same omnipresent, omniscient soul. The difference is not in the soul, but in the manifestation. Between me and the smallest animal, the difference is only of manifestation, but as a principle he is the same as I am, he is my brother, he has the same soul as I have. This is the greatest principle that India has preached. The talk of brotherhood of man becomes in India brotherhood of universal life, of animals, of all life down

The Doctrine of Soul

Each soul is eternal

pure & perfect & divine

Differences in nature are due to differences in the manifestation

The oneness of all life

to the little ants, all are our bodies. *Evam tu panditao jnatva sarvabhuta-mayam Harim &c.* "Thus the sage, knowing that the same Lord inhabits all bodies, will worship every body as such." That is why in India there have been such merciful ideas about animals, about the poor, and about everybody and everything else. This is one of the common grounds about our ideas of the soul.

Atman & Soul distinguished.

Naturally we come to the idea of God. One thing more about the soul. Those who study the English language are often deluded by the words soul and mind. Our *Atman* and soul are entirely different things. What we call *Manas*, the mind, they call soul. The West never had the idea of soul until the last twenty years, through Sanskrit Philosophy. That is to say, the body is here, beyond that the mind, yet the mind is not the *Atman*; it is the *Sukshma Sarira*, the fine body, made of fine particles, which goes from birth to death, and so on, but behind the mind is the *Atman*, the Soul, the Self of man. It cannot be translated by the word Soul or Mind, so we have to use the word *Atman*, or, as Western philosophers have attempted of late, the word Self. Whatever the word you use, you must keep clear in your mind, that the *Atman* is separate from the mind, as well as from the body, and that this *Atman* is going from birth to death, accompanied by the mind—the *Sukshma Sarira*. And when the time comes that it has attained to all knowledge, and manifested itself in perfection, then this going from birth to death ceases for it. Then it is at liberty either to keep that mind, or the *Sukshma* or to let it go for ever, and remain independent and free through all eternity. The goal of the soul is freedom. That is no peculiarity of our religion. We also have heavens, and some hells too, but these are not infinite, for in the very nature of things they cannot be. If there were any

Freedom is the goal.

heavens, they would be only repetitions of this world of ours on a bigger scale, a little more happiness, a little more enjoyment, and all the worse for it. There are many of these heavens. Persons who do good works here with the thought of reward, when they die are born again as gods in one of these heavens, as Indras and so on. These gods are the names of certain states. They also have been men, and by good work they have become gods, and those different names that you read, as Indra, and so on, are not the names of the same person. There will be thousands of Indras. Nahusha was a great king, and when he died he became Indra. It is position; one soul becomes high and takes the Indra position, and remains only a certain time, then dies there, and is born again as man. But the human body is the highest of all. Some of the gods may try to go higher and give up all ideas of enjoyments in heavens, but, as in this world wealth and positions and enjoyments delude the vast majority, so most of the gods become deluded also, and after working out their good *Karma* they fall back and become human beings again. This earth, therefore, is the *Karma Bhumi*; it is this earth from which we attain to liberation. So even these heavens are not worth having. What is then worth having? *Mukti*, freedom. Even in *Muk* the highest of heavens, says our Scripture, you are a slave; what matters it if you are a king for twenty thousand years? So long as you have a body, so long as you are a slave to happiness, so long as time works on you, space works on you, you are a slave. The idea, therefore, is to be free of external and internal nature. Nature must stand at your feet, and you must trample on it, free, glorious, going beyond. No more there is life; therefore, no more death; no more enjoyment, therefore, no more misery. It is bliss beyond everything, unspeakable, indestructible. What we

call happiness and good here are but particles of that eternal Bliss. This is the goal.

Soul is sexless

The soul is also sexless; we cannot say of the *Atman* that it is a man or a woman. That belongs to the body alone. All such ideas, therefore, as man or woman are a delusion when spoken with regard to the Self, and are only proper when spoken of the body. So are the ideas of age, it never ages; the ancient One is always the same.

Never ages

How did it come down? There is but one answer in our Scriptures. Ignorance is the cause of all this bondage. It is through ignorance that we have become bound; knowledge will cure it, take us to the other side. How will that knowledge come? Through love, *Bhakti*. By the worship of God, by loving all beings as the temples of God; He resides there. Thus with that intense love will come knowledge, and ignorance will disappear, the bonds will break, and the soul will be free. There are two ideas of God in our Scriptures, the one the personal, the other the impersonal. The idea of the Personal God is that He is the omnipresent creator, perserver, and destroyer of everything, the eternal father and mother of the universe, but one who is eternally separate from us and from all souls; and liberation consists in coming near unto Him and and living in Him. There is the other idea of the Impersonal, where all those adjectives are taken off as superfluous, as illogical, and the idea is preached of an impersonal, omnipresent being, who cannot be called a knowing being, because knowledge only belongs to the human mind. He cannot be called a thinking being, because that is a process of the weak. He cannot be called a reasoning being, because reasoning is a sign of weakness. He cannot be called a creating being, because none creates except in bondage. What bondage has He? None works except for the fulfilment of desires; what desires has He?

Two ideas of God;—

Personal.

& Impersonal.

None works except it is to supply some wants; what wants has He? In the Vedas it is not the word "He" that is used; but "It," for "He" would make an invidious distinction, as if He were a man. "It" the impersonal, is used, and this Impersonal "It" is preached. It is called the Advaita system.

Our relations with the Impersonal God

And what are our relations with this Impersonal being? That we are He. We and He are one. Every one is but a manifestation of that Impersonal, the basis of all being, and misery consists in thinking of ourselves as different from this Infinite, Impersonal being; and liberation consists in knowing our unity with this wonderful Impersonality. These, in short, are the two ideas of God that we find in our Scriptures. Some remarks ought to be made here, that it is only through the idea of the Impersonal God that you can have any system of ethics. In every nation the truth has been preached from the most ancient times— love your fellow beings as yourselves—I mean love human beings as yourselves. In India it has been preached, 'love all beings as yourselves'; we make no distinction between men and animals. But no reason was forthcoming, no one knew why it would be good to love other beings as ourselves. And the why is there; it is there, in the idea of the Impersonal God, that you understand it— when you learn that the whole world is one —the oneness of the universe—the solidarity of all life,— that in hurting any one I am hurting myself, in loving any one I am loving myself. Hence we understand why it is that we ought not to hurt others. The reason for ethics, therefore, can only be had from this ideal of the Impersonal God. There are some other great questions in it. I understand the wonderful flow of love that comes from the idea of a Personal God, I thoroughly appreciate the power of *Bhakti* on men in different times requiring different

The idea of Impersonal God the only basis of Ethics.

The idea of Personal God engenders Love & Bhakti

sorts of power. What we want now in our country, however, is not so much of weeping, but a little strength. What a mine of strength is in this Impersonal God, when all superstitions have been thrown overboard, and man stands on his feet with the knowledge that I am the Impersonal Being of the world. What can make me afraid? I care not for even nature's laws. Death is a joke unto me. Man stands on the glory of his own Soul, the infinite, the Eternal, the Deathless—that Soul which no instruments can pierce, which no heat can dry, or fire burn, no water melt, the infinite, the birthless, the deathless, without beginning and without end, before whose magnitude the suns and moons and all their systems appear like drops in the ocean, before whose glory space crumbles up into nothingness, and time vanishes into non-existence. This glorious Soul we must believe in. Out of that will come power. Whatever you think, that you will be. If you think yourselves weak, weak you will be, if you think yourselves strong, strong you will be, if you think yourselves impure, impure you will be, if you think yourselves pure, pure you will be. This teaches us not to think yourselves as weak, but as strong, omnipotent, omniscient. No matter that I have not expressed it yet; it is in me. All knowledge is in me, and all power, and all purity, and all freedom. Why cannot I express it? Because I do not believe in it. Let me believe in it and it will come out, must. This is what the idea of the Impersonal teaches. Make your children strong from their very childhood, teach them not weakness, nor forms, but make them strong, let them stand on their feet, bold, all-conquering, all-suffering, and first let them learn of the glory of the soul. That you get alone in the Vedanta; there alone. It has ideas of love and worship and other things which we have in other religions, and plenty of them too; but this is the life giving thought,

India wants not love so much as strength

Only the Impersonal Being of the Advaitin will give this strength, this power.

the most wonderful. There, there alone, is the great thought that is going to revolutionize the world and reconcile the knowledge of the material world with religion.

Practical Vedanta.

Thus I have tried to bring before you the salient points of our religion—the principles. I have only to say a few words about the practice and the application. As we have seen, under the circumstances existing in India so many sects naturally must appear. As a fact we find that there are so many sects, and at the same time we find there is this mysterious fact in India, that these sects do not quarrel with each other. The Sivite does not say that every Vaishnavite is going to be damned nor the Vaishnavite that every Sivite will be damned. The Sivite says, this is my path, and you have yours; at the end we must come together. They all know that in India. This is the theory of *Ishtam*. It has been recognised in the most ancient times that there may be various forms of worshipping God. It is also recognized that different constitutions require different methods. What is your method of coming to God may not be my method, possibly may hurt me altogether. Such an idea as that there is one way for everybody is injurious, meaningless, and utterly to be avoided. Woe unto the world when everyone is of the same religious opinion and takes to the same path. Then all religion and all thought will be destroyed. This variety is the very soul of life. When it dies out entirely creation will die. When this variation in thought is kept up we must exist; and we need not quarrel because of that variety. Your way is very good for you, but not for me. My way is good for me but not for you. My way is called in Sanskrit my *Ishtam*. Mind you, we have no quarrel with any religion in the world. We have each our *Ishtam*. But when we see men coming and saying "this is the only way," and trying in India to force it on us we have a word

Theory Ishtam

to say; we laugh at them. For such to talk of love is absurd—those that want to destroy their brothers because they seem to follow a different path towards God. Their love does not count for much. What, preach they of love who cannot bear another man following a different path from their own? If that is love, what is hatred? We have no quarrel with any religion in the world, whether they worship Christ, or Buddha or Mahomet, or any prophet in the world. "Welcome, my brother," the Hindu says, "I am going to help you; but you allow me to follow my way too. That is my *Ishtam.* Your way is very good, no doubt, but it may be dangerous for me. My own experience tells me what food is good for me, and no army of doctors can tell me that. So I know from my own experience what path is the best for me." That is the goal, the *Ishtam*, and therefore we say that if a temple, or a symbol, or an image, helps you to realise the Divinity within, you are welcome. Have two hundred images. If certain forms and formularies help you to realise the divine, God speed you; have, by all means, whatever forms, and whatever temples,and whatever ceremonies, bring you nearer to God. But do not quarrel about them; the moment you quarrel, you are not going Godward, you are going backward, towards the brutes.

Caste & other institutions are no part of religion

These are a few ideas in our religion. It is one of inclusion of every one, exclusion of none. Our castes and our institutions, though apparently linked with our religiqn, are not so. These institutions have been necessary to protect us as a nation, and when this necessity for self-preservation will be no more they will die their natural death. But, for the time being, the older I grow the better I seem to think of these time-honoured institutions of India. There was a time when I used to think that many of them were useless and worthless, but the older I grow

the more I seem to feel a diffidence in cursing any one of them, for each one of them is the embodiment of the experience of centuries. A child of yesterday destined to die the day-after to-morrow comes to me, and asks me to change all my plans, and if I hear the advice of that baby and change all my surroundings according to his ideas, I myself would be the fool, and no one else. Such is much of the advice that is coming to us from different countries. Tell them, I will hear you when you have made a stable society yourselves. You cannot hold on to one idea for two days, you quarrel and fail, you are born like moths in the spring and die like them in five minutes. You come up like bubbles and burst like bubbles too. First form a stable society like ours. First make laws and institutions that remain undiminished in their power through scores of centuries. There will be time then to talk on the subject with you, but till then, my friend, you are only a giddy child.

The giving of spiritual knowledge is the highest gift.

I have finished what I had to say about our religion. I will end by reminding you of the one pressing necessity of the day. Praise Vyasa, the great author of the Mahabharata, that in this *Kali Yuga* there is one great work. The *Tapas* and other hard *yogas* that were practised in other *Yugas* do not work now. What is needed in this Yuga is giving, helping others. What is meant by *Dānam?* The highest of gifts is the giving of spiritual knowledge, the next is the giving of secular knowledge, and the next is the saving of life. The last is giving food and drink. He who gives spiritual knowledge, saves the soul from many and many a birth. He who gives secular knowledge opens the eyes of human beings towards that spiritual knowledge, and below these come all other gifts, even the saving of life here. Therefore, it is necessary that you must learn this, and note that all other kinds of work

are of much less value than this work. The highest and greatest help is that given in the dissemination of spiritual knowledge. There is an eternal fountain of spirituality in our Scriptures, and where on earth except in this land of renunciation do we find such noble examples of that practical spirituality. I have had a little experience of the world. Believe me, there are great talks in other lands, but the practical man of religion, who has carried it into his life, is here and here alone. Talking is not religion, parrots may talk, machines may talk now-a-days. But show me the life of renunciation, of spirituality, of all-suffering, of love infinite. Then you are a spiritual man. Well then, with such ideas and such noble practical examples in our country it would be a great pity if all the treasures in our brains, and in the hearts of all these great Yogins did not come out and become the property of every one, rich and poor, high and low; not only here, but it must be thrown broadcast all over the world. This is one of the greatest duties, and you will find that the more you work to help others the more you help yourselves. This is the one great duty on you if you really love your religion, if you really love your country—that you must struggle hard to be up and doing, with this one great idea of bringing out the treasures from their closed books, and delivering them over to their rightful heirs. And above all, one thing is necessary. Aye, for ages we have been saturated with awful jealousy; we are always getting jealous of each other. Why has this man a little precedence, and not I; even in the worship of God we want precedence, to such a state of slavery have we come. This is to be avoided. If any sin is crying at this time in India it is this slavery. Every one wants to command and no one to obey. First learn to obey. The command will come by itself. Always learn to be a servant, and you will be a master. And it

Hence our first duty is to give to the world the spiritual ideas from our scriptures.

Give up jeaolusy

is owing to the absence of that wonderful *Brahmachari* system of yore. Avoid this jealousy, and you will do the great works that have yet to be done. Our ancestors did most wonderful works—we look back upon their work with veneration and with pride, but we also are going to work, and let others look back with blessings and with pride upon us as their ancestors. With the blessing of the Lord every one here will do such deeds that will eclipse those of our ancestors yet, great and glorious as they may have been.

INDIA.

MADRAS PRESIDENCY.

With his address at the Hindu College, at Jaffna, the journey across Ceylon came to a close, but it would be showing a lack of appreciation did this narrative fail to place on record the warmth and unanimity with which the Swami was received, from Colombo to Jaffna. This is the more remarkable not only on account of the inaccessibility of much of the country, on account of lack of railway facilities to the centres from which information of what is going on in the world can be obtained, but because the Swami was hitherto quite unknown in Ceylon, and had not the advantage of being a native. But so great has been the impression made by his work in America and England, and by his brief visit, that urgent requests have been made to him to send teachers, and we may with confidence look forward to a great future for the liberal teachings of Sri Ramakrishna Paramahansa in the Island. May the blessing of God rest on all who have so shown their desire for light.

The lecture completed, arrangements were at once made for the short voyage of fifty miles to India. For this purpose a native brig was chartered, and a start was made soon after midnight. The weather was quite favorable, and the trip was accordingly of an exceedingly pleasant nature. Pamban was reached shortly before noon, but the Swami did not land until the afternoon. Then he went ashore in a small boat and was met at the jetty by

His Highness the Raja of Ramnad, who evinced the deep pleasure he felt at meeting the Swami in the warmth of the welcome accorded him. Preparations had been made on the landing wharf for a formal reception, and here, under a pandal which was surrounded by decorations showing great taste, Mr. Nagalingam Pillai read the following address on behalf of the Pamban people.

"MAY IT PLEASE YOUR HOLINESS.

Address of the people of Pamban

We greatly rejoice to welcome Your Holiness with hearts full of deepest gratitude and highest veneration—gratitude for having so readily and graciously consented to pay us a flying visit in spite of the numerous calls on you, and veneration for the many noble and excellent qualities that you possess and the great work you have so nobly undertaken to do which you have been discharging with conspicuous ability, utmost zeal and earnestness.

We truly rejoice to see that Your Holiness' efforts in sowing the seeds of Hindu philosophy on the cultured minds of the great Western nation, are being crowned with so much success that all round, we already see the bright and cheerful aspect of the bearing of excellent fruits in great abundance, and most humbly pray that Your Holiness will, during your sojourn in Aryàvartha, be graciously pleased to exert even a little more than what you did in the West to awaken the minds of your brethren in this our motherland, from the dreary life-long slumber and make them recall to their minds the long forgotten gospel of truth.

Our hearts are so full of sincerest affection, greatest reverence, and highest admiration towards Your Holiness—our great spiritual leader that we verily find it impossible to adequately express our feelings and therefore beg to conclude with an earnest and united prayer to the merciful Providence to bless Your Holiness with long life of usefulness, and to grant you every thing that may tend to bring about the long lost feelings of universal brotherhood."

The Raja added to this a brief personal welcome which was remarkable for its depth of feeling, and then the Swami replied to the following effect.

India, the land of religion and philosophy.

"Our sacred motherland is a land of religion and philosophy—the birthplace of spiritual giants—the land of renunciation, where and where alone, from the most ancient to the most modern times, there has been the highest ideal of life open to man.

I have been in the countries of the West; have travelled through many lands, of many races, and each race and each nation appears to me to have a particular ideal—a prominent ideal running through its whole life, and this ideal is the backbone of the national life. Not politics nor military power, not commercial supremacy nor mechanical genius, furnishes India with that backbone, but religion, and religion alone, is all that we have and mean to have. Spirituality has been always in India.

our National ideal Spiritual.

Great indeed are the manifestations of muscular power, and marvellous the manifestations of intellect expressing themselves through machines by the appliances of science; yet, none of these are more potent than the influence which spirit exerts upon the world.

Spirituality is the strongest power in the world

The history of our race shows that India has always been most active. To-day, we are taught by men who ought to know better that the Hindu is mild and passive, till this has become a sort of proverb with the people of other lands. I discard the idea that India was ever passive. Nowhere has activity been more pronounced than in this blessed land of ours, and the great proof of this activity is that our most ancient and magnanimous race still lives, and at every decade in its glorious career seems to take on fresh youth—undying and imperishable. This activity is here but it is a peculiar fact in human nature, to quote a rather common-place proverb, that

In religion India manifests its activity

'nothing is like leather.' Take, for instance, a shoemaker. He understands only shoemaking and thinks there is nothing in this life except the manufacturing of shoes. A brick-layer understands nothing but brick-laying and proves this alone in his life from day to day. The reason of this is plain. When the vibrations of light are very intense, we do not see them, because we are so constituted that we cannot go beyond our own plane of vision. But the *Yogi* with his spiritual introspection is able to see breaking through the materialistic veil of the vulgar crowds.

Continue that activity

The eyes of the whole world are now turned towards this land of India for spiritual food, and India has to work for all the races. Here alone is the best ideal for mankind, and Western scholars are now struggling to understand this ideal which is enshrined in our Sanskrit Literature and Philosophy and which has been the characteristic of India all through the ages.

Since the dawn of history, no missionary went out of India to propagate the Hindu doctrines and dogmas, but now a wonderful change is coming over us. Sri Bhagavân Krishna says "whenever virtue subsides and immorality prevails, I come again to help the world." Religious researches disclose to us the fact that there is not a country possessing a good ethical code but has borrowed something of it from us and there is not one religion possessing good ideas of the immortality of the soul but has derived it directly or indirectly from us.

The world to-day wants her ideals to be preached.

There never was a time in the world's history when there was so much tyranny of the strong over the weak, robbery, and high-handedness, as at the latter end of the nineteenth century. Everybody knows that there is no salvation except through the conquering of the desires, and that no man is free who is subject to the bondage of matter. This great truth all the nations are slowly coming

to understand and appreciate. As soon as the disciple is in a position to grasp this truth, the words of the *Guru* come to his help. The Lord sends help to his own children in His Infinite mercy which never ceaseth and is ever flowing in all creeds. Our Lord is the Lord of all religions. This idea belongs to India alone and I challenge any one of you to find it in any other scripture of the world.

We Hindus have now been placed, under God's providence, in a very critical and responsible position. The nations of the West are coming to us for spiritual help. A great moral obligation rests on the sons of India to fully equip themselves for the work of enlightening the world on the problems of human existence. One thing we may note with pride, that whereas you will find that good and great men of other countries take pride in tracing back their descent to some robber baron who lived in a mountain fortress and emerged from time to time to plunder passing wayfarers, and this to them is great, we Hindus, on the other hand, take pride in being the descendants of Rishis and sages, who lived in mountains and caves on roots and fruits, meditating on the Supreme. We may be now degraded and degenerated, but however degraded and degenerated we may be, we can become great if we only begin to work in right earnest on behalf of our religion.

Accept my hearty thanks for the kind and cordial reception you have given me. It is impossible for me to express my gratitude to H. H. the Rajah of Ramnad for his love towards me. If any good work has been done by me and through me, every bit of it India owes to this great man; for it was he that conceived the idea of my going to Chicago, and it was he that put that idea into my head and persistently urged me on to accomplish it. Standing beside me, he is still hoping for more and more

work, with all his old enthusiasm. I wish there were half a dozen more such Rajahs to take interest in our dear motherland and work for her amelioration in the spiritual line."

This closed the proceedings, and the Swami entered a carriage to be driven to the Raja's bungalow. At the instance of the Raja, the horses were at once removed and the carriage drawn by the people through the small town, His Highness himself assisting. The three days, stay here was of a pleasant character, and gave opportunity to large numbers of residents both of Pamban and the pilgrimage town of Ramesvaram, close at hand, to do honour to the great preacher. A visit was also paid to Ramesvaram Temple. This is one of the four most sacred temples of India, the other three being Jagannath, Dvaraka and Badri Nath. In many respects this was one of the most interesting incidents of the tour. To the Swami himself it was especially so, for it recalled to him the first visit paid by him to the sacred spot, five years before, when, on foot and unknown he went there as one of the many thousands of Hindus who yearly make the pilgrimage. On this occasion it was very far otherwise. When nearing the Temple the Swami's carriage was met by a procession which included elephants, camel, horses, the temple insignia, native music, and other evidences of the highest respect a Hindu can pay to a man, and in this way the Temple was reached. The temple jewels were displayed to the Swami and his disciples, and after they had been conducted through the building, and its many architectural wonders pointed out—particularly the galleries supported by a thousand pillars—the Swami was asked to address the great crowd of people who had assembled. This he did in the following terms, Mr. Nagalingam acting as interpreter into Tamil.

Love, not ceremony constitutes religion.

"It is in love that religion exists and not in ceremony; in the pure and sincere love in the heart. Unless a man is pure in body and mind, his coming into a temple and worshipping Siva is useless. The prayers of those that are pure in mind and body will be answered by Siva, and those that are impure, and yet try to teach religion to others, will meet with a very bad end. External worship is only a symbol of internal worship; but internal worship and purity are the real things. Without them, external worship would be of no avail. Therefore, you must all try to remember this. In modern times, people have become so degraded in this *Kali Yuga* that they think they can do anything; if only they go to a holy place, their sins will be forgiven. If a man goes impure into a temple, he takes all the sins that were there already, and goes home a worse man than he left it. *Tirtha* is a place which is full of holy things and holy men. But if holy people live in a certain place, and if there is not one temple there that is a *Tirtha*. If unholy people live in a place where there may be hundred temples, the *Tirtha* has vanished from that place. And it is most difficult to live in a *Tirtha*, for if sin committed in any ordinary place can easily be removed, sin committed in a *Tirtha* cannot be removed.

Religion lies in internal purity

This is the gist of all worship, to be pure and to do good to others. He who sees Siva in the poor, in the weak, and in the diseased, really worships Siva; and if he sees Siva only in the image, his worship is only preliminary. With him who has served and helped one poor man seeing Siva in him, without thinking of his caste, or creed, or race, or anything, Siva is more pleased than with that man who sees Him only in temples.

"A rich man had a garden and he had two gardeners. One of these gardeners was very lazy and did not work; but when this rich man came to the garden, this lazy man

would get up and fold his arms and say how beautiful is the face of my master, and dance before him. The other gardener would not talk much, but work hard, and produce all sorts of fruits and vegetables and carry them on his head, a long way off, to his master. Of these two gardeners, who would be more beloved by his master? So Siva is that master, and this world is His garden, and there are two sorts of gardeners here: the one who is lazy, hypocritical, and does nothing, only talking about Siva's eyes and nose and all that; and the other who is taking care of Siva's children, all that are poor and weak, all animals, and all His creation. Which of these would be more beloved by Siva? Certainly he that serves His children. He who wants to serve the father must serve the children first. He who wants to serve Siva must serve His children —must serve this world first. It is said in *Gita* that those who serve the servants of God are His greatest servants. So you will bear this in mind. Let me tell you again that you must be pure and help any one who comes to you as much as it lies in your power. And this is good *Karma*. By the power of this, the heart becomes pure (*Chitta Suddhi*), and then Siva who is residing in every one will become manifest. He is always in the heart of every one. If there is dirt and dust on a mirror, we cannot see our image. So ignorance and wickedness are the dirt and dust that are on the mirror of our heart. This is the chief sin, selfishness, thinking of ourselves first. He who thinks 'I will eat first, I will have more money than others, and I will possess everything'; he who thinks I will get to heaven before others, I will get to *Mukti* before others,' is the selfish man. The unselfish man says 'I will be last, I do not care to go to heaven, I will even go to hell, if by doing that I can help my brothers.' This unselfishness is the test of religion. He who has more unselfishness is

The story of the rich man and his two gardeners

God is served only through man

Knowledge and purity are the essentials of this service

more spiritual and nearer to Siva. Whether he is learned or ignorant, whether he knows it or not, he is nearer to Siva than anybody else. And if a man is selfish, even though he has visited all the temples, seen all the places of pilgrimage, and painted himself like a leper, still he is further off from Siva."

It will be of interest to mention that in commemoration of the fact that the first spot in India visited by the Swami on his return from his Western Mission was Pamban the Rajah has had a monument erected there on which is the following inscription.

Sathyameva Jayathi.

This monument erected by Bhaskara Sethupathy, the Raja of Ramnad, marks the sacred spot where His Holiness Swami Vivekananda's blessed feet first trod on Indian soil together with the English disciples on His Holiness' return from Western Hemisphere where glorious and unprecedented success attended His Holiness' philanthropic labours to spread the religion of the Vedanta.

Then came the short trip across to the mainland, and after breakfasting in one of the Chattrams provided by the charity of rich Hindus (in this case by the Raja) for the benefit of wayfarers, Tirupillani was reached, and an informal welcome given the Swami. It was evening when Ramnad came in sight. The journey from the seacoast had been made by bullock cart, but when nearing Ramnad the Swami entered a boat which conveyed him across one of the large tanks which abound in Southern India. Thus the reception took place on the brink of the lake, which added considerably to the effect of the scene. The Raja, of course, took the leading part, and, having himself welcomed the Swami, introduced a number of the leading citizens of Ramnad. The firing of cannon had announced the

approach of the party, and on landing cannon gave place to rockets, which were fired at frequent intervals from then until the procession, which was immediately formed, reached its goal. The Swami was driven in the state carriage accompanied by the Raja's bodyguard, under the command of His Highness' brother, the Raja directing the course of the procession on foot. Torches flared on either side of the road, and both native and European music added life to the already lively proceedings, the latter playing "See the Conquering Hero Comes" both on the landing of the Swami and on his approach to the city proper. When half the distance had been traversed the Swami was asked by the Raja to take his seat in the handsome State Palankeen, and in this way he reached the Sankara Villa. After a slight rest the Swami was led into the large audience hall which was crowded with people, who renewed the enthusiastic shouts which had greeted the Swami during the procession from the tank to the city. The Raja opened the proceedings in a speech full of eloquent eulogy, and called upon Raja Dinakara Sethupathi, his brother, to read the following address, which was afterwards presented to the Swami enclosed in a massive silver gilt casket of very chaste workmanship :—

HIS MOST HOLINESS

Sri Paramahamsa, Yathi Raja, Digvijaya Kolahala Sarvamata Samprathipanna, Parama Yogeeswara, Srimat Bhagavan Sree Rama Krishna Paramahamsa Karakamala Sanjatha, Rajadhiraja Sevitha, **SREE VIVEKANANDA SWAMI.**

May it Please Your Holiness,

We, the inhabitants of this ancient and historic Samasthânam of Sethu Bandha Ràmeswar, otherwise known as Ramanathapuram or Rámnad, beg, most cordially, to welcome you to this, our motherland. We deem it a very rare privilege to be the first to pay your Holiness our heart-felt homage on your landing in India, and that, on the shores sanctified by the foot-steps of

that great Hero and our revered Lord—Sree Bhagaván Ráma-chandra.

We have watched with feelings of genuine pride and pleasure the unprecedented success which has crowned your laudable efforts in bringing home to the master minds of the West the intrinsic merits and excellence of our time-honored and noble religion. You have, with an eloquence that is unsurpassed and in language plain and unmistakable, proclaimed to and convinced the cultured audiences in Europe and America that Hinduism fulfils all the requirements of the ideal of a universal religion and adapts itself to the temperament and needs of men and women of all races and creeds. Animated purely by a disinterested impulse, influenced by the best of motives and at considerable self-sacrifice your Holiness has crossed boundless seas and oceans to convey the message of truth and peace and to plant the flag of India's spiritual triumph and glory in the rich soil of Europe and America. Your Holiness has, both by precept and practice, shown the feasibility and importance of universal brotherhood. Above all, your labours in the West have indirectly and to great extent tended to awaken the apathetic sons and daughters of India to a sense of the greatness and glory of their ancestral faith and create in them a genuine interest in the study and observance of their dear and priceless religion.

We feel we cannot adequately convey to you in words our feelings of gratitude and thankfulness to your Holiness for your philanthropic labours towards the spiritual regeneration of the East and the West. We cannot close this address without referring to the great kindness which your Holiness has always extended to our Rajah, who is one of your devoted disciples, and the honor and pride he feels by this gracious act of your Holiness's landing first on his territory is indescribable.

In conclusion, we pray to the Almighty to bless your Holiness with long life, health and strength to enable you to carry on the good work that has been so ably inaugurated by you.

With respects and love,

We beg to subscribe ourselves,

Your Holiness's most devoted and obedient disciples and servants,

RAMNAD.
25th Jaunary 1897.

The Swami's reply follows *in extenso* :—

"The longest night seems to be passsing over, the sorest trouble seems to have an end at last, the sleeping corpse seems to be waking, and a voice is coming unto us, away back where history and even tradition fails to peep into the gloom of the past, coming down from there, reflected as it were from peak to peak of the infinite Himalaya of knowledge, and of love, and of work, which is this mother-land of ours, India—a voice is coming unto us, gentle, firm, and yet unmistakable in its utterances, and is gaining volume as days pass by, and behold the sleeper is awakening, like a breeze from the Himalayas, it is bringing life unto almost the dead bones and muscles, the lethargy is passing away, and only the blind do not see, or the perverted will not see, that she is awakening, this mother-land of ours, from her deep long sleep. None can resist any more ; never is she going to sleep any more, no outward powers can hold her back any more ; for the infinite giant is rising to her feet.

India is awakening

Your Highness and gentlemen of Râmnad, accept my heart felt thanks for the cordiality and kindness with which you have received me. I feel that you are cordial and kind ; for, heart speaks unto heart better then any language of the mouth, spirit speaks unto spirit in silence, and yet in most unmistakable language and I feel it in the heart of my heart. Your Highness of Râmnad, if there has been any work done by my humble self in the cause of our religion and our mother-land in the Western countries, if any little work has been done in rousing the sympathies of our own people in drawing their attention to the

inestimable jewels that are lying buried, as it were, deep round about their own home, and they know it not, if they are being called to go and drink out of the eternal fountain of water which is flowing perennially by their own homes and not die of thirst or drink of the filthy ditch water elsewhere, in blindness of ignorance, if anything has been done to rouse our people somewhat towards action, to make them understand that of everything religion and religion alone is the life of India, and when it goes India will die, in spite of politics, in spite of social reforms, in spite of Kubera's wealth poured upon the head of every one of her children, if anything has been done towards this, this India and every country where any work has been done owe it to you, Rajah of Ramnad. For it was you who gave me the idea first and it was you who persistently excited me on towards the work. You, as it were, intuitively understood what was going to be, and took me up by the hands, helped me all along, and have never ceased to encourage me, and well is it that you should rejoice for the success first, and meet it is that I should land in your territory first on my return to India. Great works are to be done, wonderful powers have to be worked out, we have to teach other nations many things, as has been told to you already by your Rajah. This is the mother-land of philosophy, and of spirituality, of ethics, and of sweetness, gentleness, and human love. These still exist, and my experience of the world leads me to stand on a firm ground, and make the bold statement that India is still the first and foremost of all the nations in the world in these respects. Look at this little phenomenon. There have been immense political changes within the last four or five years. Gigantic organisations undertaking to subvert the whole of existing institutions in different countries and meeting with a

India is still the foremost land of spirituality

certain amount of success have been working all over the Western world. Ask our people if they heard anything of them? Not a word. But that there was a Parliament of Religions in Chicago, and that there was a Sannyâsin sent over from India to that Parliament, and that he was very well received, and that since that time he has been working all over the Western countries, the poorest beggar has known. I have heard that our masses are dense, they do not want any information, they do not care for any information. Sometimes, I had foolishly a leaning towards that opinion, but experience is a far more glorious teacher than any amount of speculation, or any amount of books written by globe-trotters and hasty observers. This experience teaches me that they are not dense, they are not slow, they are as eager and thirsty for information as any race under the sun; but then each nation has its own part to play, and naturally as well, each nation has its own peculiarity and individuality, with which it is born. One represents, as it were, one peculiar note in this harmony of nations, and this is its very life, its vitality. In it is the backbone, the foundation, and the bedrock, of the national life and here in this blessed land, the foundation, the backbone, the life-centre is religion and religion alone. Let others talk of politics, of the glory of acquisition of the immense wealth poured in by trade, of the power and spread of commercialism, of the glorious fountain of physical liberty, the Hindu mind does not understand it, does not want to understand it. Touch him on spirituality, on religion, on God, on the soul, on the infinite, on spiritual freedom, the lowest peasant, I assure you, is better informed in India than many a so-called philosopher in other lands. I have said, gentlemen, that we have to teach something to the world yet. This is the very reason, the *raison d'etre*, that this nation should live on in spite of

hundreds of years of persecution, in spite of nearly a thousand years of foreign rule and foreign oppression. This nation still lives; the *raison d'etre* is because it still holds to God, to the treasure-house of religion and spirituality.

In this land, religion and spirituality are still the fountains which will have to overflow and flood the world, to bring in new life and new vitality to the Western and other nations, now almost borne down, half-killed and degraded by political ambition and social scheming. From out of the many voices, consonant and dissentient, from out of the medley of sounds filling the Indian atmosphere, rises up supreme, striking, and full, one note, and that is renunciation. Give up! That is the watchword of the Indian books. This world is a delusion of two days. The present life is of five minutes. Behind is the infinite beyond and beyond; go there. This continent is illumined with brave and gigantic minds and intelligences who even think of this so called infinite universe as a mudpuddle; beyond and still beyond they go. Time, even infinite time, is but non-existence. Beyond and beyond time they go. Space is nothing to them; beyond that they want to go, and this is the very soul of religion. This transcendentalism, the struggle to go beyond, daring to tear the veil off the face of nature and have a glimpse of the beyond, at any risk, at any price, is the characteristic of my nation. Do you want to enthuse them, here you are, that will enthuse them. Your talks of politics, of social regeneration, your talks of money-making, and commercialism—aye, they roll down like water from a duck's back. This then, this spirituality, is what you have to teach the world. Have we got to learn anything else, have we to learn anything from the world? We have, perhaps a little in material knowledge, in the power of organisation, in the ability to handle powers, organising powers, and

Renunciation

The Effort to reach the beyond is characteristic of the nation.

bringing the best results out of the smallest of causes. This perhaps to a certain extent we may learn from the West and so long as all men in a country cannot give up entirely, although that is our ideal, if any one preaches in India the ideal of eating and drinking and making merry, if any one wants to apotheosise the material world into "God for India," that man is a liar; he has no place in this holy land, the Indian mind does not want to hear him. Aye, in spite of the sparkle and glitter of Western civilisation, in spite of all its polish and its marvellous manifesttion of power, I tell them, standing upon this platform, to their teeth, it is all vain. It is vanity of vanities. God alone lives. The soul alone lives. Spirituality alone lives. Hold on to that.

The path to renunciation is through a life of Dharma and Bhoga

Yet, some sort of materialism, toned down to our own use perhaps, would be a blessing to many of our brothers who are not yet ripe for the highest truths. This is the one mistake made in every country and in every society, and it is a greatly regrettable thing that in India, where it was always understood, the same mistake, of late, has been made. Another mistake is this. What is my method need not be yours. The Sannyàsin, as you all know, is the ideal of the Hindu's life and every one by our *Shastras* is compelled to give up, and he who does not is not a Hindu, and has no more right to call himself a Hindu. He is disobedient and disloyal to his books. Every Hindu who has tasted the fruits of this world must give up in the latter part of his life. We know this is the ideal —to give up after seeing and experiencing the vanity of things. Having found out that the heart of the material world is a mere hollow, that in its centre are only handfuls of ashes, give it up and go back. The mind is circling forward, as it were, towards the senses, and that mind has to circle backwards; the *Pravritti* has to stop and the *Nivritti*

has to begin. That is the ideal. But that ideal can only be realised after a certain amount of experience. We cannot teach the child the truth of renunciation; the child is a born optimist; his whole life is in his senses; his whole life is one mass of sense-enjoyment. So are the child-like men in every society. They require a certain amount of experience, of enjoyment, to see through the vanity of it, and then renunciation will come to them. There have been ample provisions for that in our books; but unfortunately, in later times, there is a tendency to bind every one down by the same laws as those by which the Sannyasin is bound, and that is a great mistake. A good deal of the poverty and the misery that you see in India need not be but for that. A poor man's life is hemmed in and bound down by tremendous spiritual and ethical laws for which he has no need. Let hands be off, let the poor fellow enjoy a little, and he will raise himself up and then renunciation will come to him by itself. In this line, gentlemen, perhaps we can learn something from the western people, but we must be very cautious in learning these things. I am very sorry to say that most of the examples one meets nowadays of men having imbibed the western ideas are more or less failures. Here are the two mountains before our path in India, the Scylla of old orthodoxy, and the Charybdis of modern European civilisation. Of these, I vote for the old orthodoxy, and not for the Europeanised system; for the old orthodox man may be ignorant, he may be crude, but he is a man, he has a faith, he has strength, he stands on his own feet, while the Europeanised man has no backbone, he is a bundle of heterogeneous ideas picked up at random from every source—unassimilated, undigested, unharmonised. He stands not on his own feet, his head is turning round day and night, and where is the motive power of his work? A few patronis-

Western Science and materialism is needed to secure the latter.

ing pats from our "mylords," the English people; his reforms, his vehement vituperations against the evils of certain social customs have, as the mainspring of all these actions, some European patronage. Why are some of our customs called evils? Because the Europeans say so. That is about the reason he gives. I would not have that; stand and die in your strength; if there is any sin in the world, it is,—weakness; avoid all weakness, weakness is death, weakness is sin. Those old orthodox people were staunch and were men, while these unbalanced creatures are not yet formed into distinct beings. What to call them—men, women or animals? But there are some glorious examples, and the one I want to present before you is your Raja of Ramnad. Here, you have a man than whom there is a no more zealous Hindu throughout the length and breadth of this land, here you have a prince than whom there is no prince in this land better informed in all affairs, oriental or occidental. Here he is harmonised taking from every nation whatever he can that is good. *Sraddhadhânah subham vidyàm âdaditâvarâd api, antyad api param dharmam strîratnam dushkulâd api.* "Learn any good knowledge with all force from the lowest caste. Learn the way to freedom, even from the Pariah, by serving him; from the lowest caste, the lowest family, take" a great woman in marriage, a jewel of a woman in marriage." Such is the law laid down by our great and peerless legislator, the divine Manu. This is true. Learn from every nation, stand on your own feet, assimilate what you can, take what is of use to you, and mind, as 'Hindus,' everything else must be subordinated to that. Each man as it were, has a mission in life which is the result of all his infinite past *Karma*. Upon each of you, men of this city, there is a mission with which you were born, and that is the whole of the infinite past life of your glorious nation.

To protect your religion, the theme of your national life learn from all.

Aye, your millions of ancetsors are watching, as it were every action of yours; take care. And what is the mission with which every Hindu child is born? Do you not read the proud declaration of Manu as regards the Brahmin, the birth of the Brahmin—*Brâhmano jàyamāno hi prithivyám adhijàyate Isvaras sarva-bhutānām dharmakosasya guptaye*,—"for the protection of the treasury of religion." I would say *that* is the mission of every child, boy or girl, born in this blessed land, "for the protection of the treasure of religion." And every other question in life must be subordinated to that one principal theme. That is the law of harmony in music. There may be a nation where the theme of life is political supremacy; religion and everything else must become subordinate to that one great theme of their life. But here is another nation where the one great theme of life is spirituality and renunciation, whose one watchword is that this world is a delusion of three days, vanity, and everything else science or knowledge, enjoyments or powers, name or fame, or wealth, everything else, must be subordinated to that. The secret of your Ràja's character is that this has been done in his case, he has subordinated his knowledge of European sciences and European learning, he has subordinated his wealth, and his position, and his name, to that one principal theme which is inborn in every Hindu child—the spirituality and purity of the race. Therefore, between these two, the case of the man who has the whole of that life-spring of the race, spirituality and who has nothing else—that is the old crude orthodoxy—and the other man, whose hands are full of western imitation-jewels but has no hold on the life-giving principle, spirituality, of these I do not doubt that every one here will agree that we should choose the first, the orthodox because there is some hope in him. He has a hold, he has the national theme, he will

Without religion the nation will die.

live, the other will die. Just as in the case of individuals, if the principle of the life is undisturbed, if the principal function of that individual life is present, any other injuries received as regards any other functions are not serious—any other function never becomes constant. So long as this principal function of our life is not disturbed nothing can destroy our nation. But mark you, if you give up that spirituality, leaving it aside to go after the materialising civilisation of the West, the result will be in three generations you will be an extinct race ; because, the backbone of the nation will be broken down, the foundation upon which the national edifice has been built will be broken away and the result will be a smash all round, annihilation.

Therefore, my friends, this is the way out, that first and foremost we must keep a firm hold on that spirituality—that inestimable gift handed down to us by our ancient forefathers. Did you ever hear of a country, where the greatest kings tried to trace their descent, not to kings, not to old barons and robbers living in old castles, and coming down on poor travellers, but to semi-naked sages in the forests ? Did you ever hear of such a land ? This is the land. In other countries great priests try to trace their descent to some king, here the greatest kings would trace their descent to some ancient priest. Therefore, whether you believe in spirituality or not, for the sake of the national life, you have to get a hold on that spirituality and keep to it. Then stretch the other hand out and get all you can from other races, but everything must be subordinated to that one ideal of life and out of that a wonderful, glorious, future India will come—I am sure it is coming—greater than India ever was. Sages will spring up greater than all the ancient sages, and your ancestors will not only be satisfied, but I am sure, they will be proud,

Subordinate the new learning to the great duty of every Hindu—the protection of his religion

from their positions in other worlds, to look down upon their descendants, so glorious, and so great. Let us all work hard, my brethren, this is no time to sleep. On our work depends the coming of the India of the future. She is there ready waiting. She was only sleeping. Up and awake her, and let her be seated on her eternal throne, rejuvenated, more glorious than she ever was—this motherland of ours. And may He who is the Siva of the Sivites, the Vishnu of the Vaisnavites, the Karma of the Karmis, the Buddha of the Buddhists, the Jina of the Jains, the Jehovah of the Christians and the Jews, the Allah of the Mahomedans, the Lord of every sect, the Brahman of the Vedántists, He, the all-pervading, whose glory has been known wholly in this land—for, this idea never existed anywhere else, nowhere was the idea of God; perhaps you are astonished at my assertion but show me any idea of God from any scripture; they have only clan-Gods, God of the Jews, God of the Arabs, and of such and such a race, and their God is fighting the Gods of the other races, and the idea of that beneficent, most merciful God, our father, our mother, our friend, the friend of our friends, the soul of our souls is here and here alone—May He bless us, may He help us, may He give strength unto us, energy unto us, to carry this idea into practice. May that whch we have listened to and studied become food in us, may it become strength in us, may it become energy in us to help others; may we, the teacher and the taught, not be jealous of each other! Peace, peace, peace, in the name of Hari."

The Raja closed the proceedings by suggesting that the Swami's visit to Ramnad should be commemorated by a subscription from the town to the Madras Famine Fund.

During his stay in the city the Swami received numerous visitors, in addition to lecturing in the Christian Mis-

sionary Schoolroom, very kindly lent for the purpose, and attending a Durbar at the palace held in his honor. At the latter he received further addresses in Tamil and Sanscrit, and made a short but interesting speech of a character personal to the Raja, of whom he spoke as a man of the highest temporal rank yet with his heart ever fixed on God. He conferred on him the title of Rajarishi, the Princely Sage. In addition to this he made a little speech into a phonograph, in which he emphasised the need for *Sakti* (power) worship in India. This visit to the Palace was paid on the Sunday evening, and at midnight a fresh start was made on the journey North.

Paramakudi was the first stopping place after leaving Ramnad, and there was a demonstration on a large scale, including presentation of the following address :—

SREEMAT VIVEKANANDA SWAMI.

Address of the Citizens of Paramakudi.

We, the citizens of Paramakudi, respectfully beg to accord to your Holiness a most hearty welcome to this place after your successful spiritual campaign of nearly four years in the Western world.

We share with our countrymen the feelings of joy and pride at the philanthropy which prompted you to attend the Parliament of Religions held at Chicago and lay before the representatives of the religious world the sacred but hidden treasures of our ancient land. You have by your wide exposition of the sacred truths contained in the Vedic literature, disabused the enlightened minds of the West of the prejudices till recently entertained by them against our ancient faith and convinced them of its universality and adaptability for intellects of all shades and in all ages.

The presence amongst us of your Western disciples is proof positive that your religious teachings have not only been understood in theory but have also borne practical fruits. The magnetic influence of your august person reminds us of our ancient

holy Rishis whose realisation of the Self by asceticism and self-control made them the true guides and preceptors of the human race.

In conclusion we most earnestly pray to the All Merciful that your Holiness may long be spared to continue to bless and spiritualise the whole mankind.

With best regards,
We beg to subscribe ourselves,
Your Holiness' most obedient and devoted
Disciples and Servants.

In the course of his reply the Swami said,—

Swami's love for his country

"It is almost impossible to express my thanks for the kindness and cordiality with which you have received me. But, if I may be permitted to say so, I will add that my love for my country, and especially for my countrymen, will be the same whether they receive me with the utmost cordiality or spurn me from the country. For we read in the Gita that Sri Krishna says—men should work for work's sake only, and love for love's sake. The work that has been done in the Western world has been very little; there is no one present here who cannot do a hundred times more work than has been done by me there in the West, and I am anxiously waiting for the day when mighty minds will arise, gigantic spiritual minds, ready to go forth out of India to the ends of the world, teaching spirituality and renunciation, which ideas came from the forests of India, and belong to Indian soil alone. There come periods in the history of the human race when, as it were, whole nations are seized with a sort of world-weariness, when they find that all their plans are, as it were, slipping between their fingers, old institutions and systems are crumbling into dust, hopes are all blighted, and everything seems to be out of joint. Two attempts have been made in the world to

There are periods of world weariness in human history.

found social life; the one was upon religion, and the other was upon social necessity. The one was founded upon spirituality, the other upon materialism, the one upon transcendentalism, the other upon realism. The one looks beyond the horizen of this little material world of ours and is bold enough to begin life there, even apart from the other. The other, the second, is content to take its stand on the things around and expects to have a firm footing upon that. Curiously enough it seems that at times the spiritual side prevails, and again the materialistic side, in wavelike motions following each other. In the same country there will be different tides; at one time the full flood of materialistic ideas—everything in this life will become glorious before, prosperity, education pouring in more food, more pleasure—and then that will degrade and degenerate. Along with the prosperity will rise to white heat all the inborn jealousy and hatred of the human race. Competition and merciless cruelty will be the watchword of the day. To quote a very common-place and not very good English proverb, "Everyone for himself, and the devil take care of the hindmost"; that becomes the motto of the day. Then people think that the whole scheme of this life was failure, and the world would be destroyed did not spirituality come to the rescue, lend a helping hand to the sinking world. And then the world gets new hope, finds a new basis for a new building, and another wave of spirituality comes, that again degenerates. As a rule spirituality brings a class of men who lay exclusive claim to the special powers of the world, and the immediate effect of this is a reaction towards materialism which opens the door to scores of exclusive claims until the time comes when not only all the spiritual powers of the race, but all its material powers and privileges are centred in the hands of a very few, and these few, standing on the necks of the

Two ways out of this.
1. through religion
2. through Social necessities.

masses of the people, want to rule them. Then society has to help itself, materialism comes to the rescue. The same thing is going on now, if you look at India, our motherland. That you are here to-day to welcome one who went to Europe to preach your spirituality would have been impossible had not the materialism of Europe opened the way for it. Materialism has come to the rescue of India in a certain sense, by thowing open the doors of life to everyone, by destroying exclusive privileges of certain caste, by opening up to discussion the inestimable jewels hidden away in the hands of a very few, and even they have lost the use of them. Half has been stolen and lost, and the half which remains is in the hands of men who, like dogs in the manger, do not eat themselves or allow others to eat of them. On the other hand the political systems that we are struggling for in India have been in Europe for ages, have been tried for centuries, and have been found wanting. One after another, institutions, systems, and everything connected with political governments have been condemned as useless, and Europe is restless, does not know where to go. The material tyranny is tremendous. The wealth and power of a country are in the hands of a few men who do no work, but can manipulate the work of millions of human beings. By this power they can deluge the whole earth with blood. Religion and everything are under their feet; they stand and rule supreme. The western world is governed by a handful of Shylocks. All these things that you hear about —constitutional government, and freedom, and liberty and parliaments—are but jokes. The West is groaning under the tyranny of the Shylocks, and the East is groaning under the tyranny of the Priests; each must keep the other in check. Do not think that one alone is to help the world. In this creation of the impartial Lord He has

The present is an age of materialism

Evils of materialism

made equal every particle in the universe. The worst, most demoniacal man, has some virtues which the greatest saint has not, and the lowest worm may have certain things which the highest man may not have. The poor labourer here who you think has so little enjoyment in life, has not your intellect, cannot understand the Vedànta Philosophy and so forth, but compared to your body his body is nothing like as sensitive to pain as yours. You may almost cut him to pieces and he heals up the next day. His life is in the senses, but he enjoys there. His life is one of equilibrium and balance. Whether on the ground of materialism, or of intellect, or of spirituality the amount that is given by the Lord to every one impartially is exactly the same. Therefore you must not think that we are the saviours of the world. We can teach the world a good many things, and we can learn from the world a good many things too. What we can teach the world is what the world is waiting for. The whole of western civilisation will crumble to pieces in the next fifty years if there is no spiritual foundation. It is too useless and hopeless to attempt to govern mankind with the sword. You will find that the very centres from which such ideas sprang up, government by force, are the very first centres to degrade and degenerate and crumble to pieces. Europe, the centre of the manifestation of material energy, will crumble into dust within fifty years if she is not mindful to change her position, to shift her ground and take in spirituality as the basis of mankind. And what will save Europe is the religion of the Upanishads. Apart from the different sects and philosophies and scriptures there is one underlying doctrine common to all our sects, which can change the whole tendency of the world, belief in the soul of man, the *ātman*. Everywhere in India, with Hindus, Jains and Buddhists, there it is, the idea of a spiritual soul which is

Ruin and dissolution threatens Society

Religion of the Upanishads alone will save Europe

The doctrine of the Atman.

the receptacle of all power. And you know well, too, that there is no one system in India which tells you you can get your power, or purity, or perfection from outside, but that they are your birthright, your nature. Impurity is a mere super-imposition ,under which your real nature has become hidden. But the real you is already perfect, already strong. You do not require any assistance to govern yourselves; you are already self-restrained. The only difference is in knowing it or not knowing it. Therefore the one difficulty has been summed up in the word *avidyā*. What makes the difference between God and man, between the saint and the sinner? Only ignorance. What is the difference between the highest man and the lowest worm that crawls under your feet? Ignorance; that makes all the difference. For inside that little crawling worm is lodged infinite power, and knowledge, and purity, the infinite divinity of God Himself. It is unmanifested; it will have to be manifested. This is the one great truth India has to teach to the world, because it is nowhere else. This is spirituality, the science of the soul. What makes a man stand up and work? Strength. Strength is goodness, weakness is sin. If there is one word that you find come out like a bomb from the Upanishads, bursting like a bombshell upon masses of ignorance, it is the word fearlessness. And it is the only religion that wants to be taught, that word *fearlessness*. Either speaking of this world or of God true it is, for it is fear that is the sure cause of degradation and sin. It is fear that brings misery, fear that brings death, that brings everything else; and what causes fear? Ignorance of our own nature. Heir apparent to the Emperor of Emperors, you are the parts and parcels of the substance of God Himself. Nay, according to the Advaita you are God Himself and have forgotten your own nature in thinking of yourselves as little

the Science of Soul will give strength,

free us from fear which breeds sin and death.

men. We have fallen and want to make differences—I am a little better than you, or you than I and so on. This is the great lesson India has to give, and, see you, it changes the whole aspect of things, because first of all you look at men and animals through other eyes than you have been looking at them. And this world is no more a battle field where each soul is born to struggle with every other soul, and the strongest gets the victory and the weakest goes to death. It becomes a play ground where the Lord like a child is playing, and we are his playmates, His fellow workers. This is a play, however terrible, hideous and dangerous it may appear. We have mistaken it. When we have known the nature of the soul, hope comes to the weakest, to the most degraded sinner, to the most miserable. Only, declares your Sâstra, despair not. For you are the same whatever you do, and you cannot change your nature. Nature itself cannot destroy nature. Your nature is pure. It may be hidden for millions of æons, but at last it will conquer and come out. Therefore it brings hope to every one and not despair. Its teaching is not through fear; it teaches not of devils who are always on the watch to snatch you if you miss your footing. It has nothing to do with devils, but says that you have taken your fate in your own hands. Your own *Karma* has manufactured for you this body, and nobody did it for you. The Omnipresent Lord has been hidden through ignorance, and the responsibility is on yourself. You have not to think that you were brought into the world without your choice, and left in this most horrible place, but you know that you have manufactured it yourself, bit by bit, just as you are doing at this very moment. You yourself eat; nobody eats for you. You assimilate what you eat; no one does it for you. You make blood, and muscles and body out of the food;

The world according to Vedanta.

Man's destiny in his own hands.

nobcdy does it for you. So you have done all the time. One link in a chain explains the infinite chain. If it is true for one moment that you manufacture your body it is true for every moment that has been or will come. And all the responsibility of good and evil is on you. This is the great hope. What I have done I can undo. And at the same time our religion does not take off from mankind, the mercy of the Lord. That must be there. On the other hand He stands beside this tremendous current of good and evil; He the bondless, the ever-merciful, is always ready to help us to the other shore, for His mercy is great,—Râmä-nuja says, and it always comes to the pure in heart. Thus your spirituality, in certain senses, must have to come to from the basis of the new orders of society. If I had had more time I could have shown you how the West has yet more to learn from some of the conclusions of the Advaita, for in these days of materialistic science the ideal of the Personal God does not count for mnch. But yet if a man has even a very crude form of religion, wants any number of temples and form, enough to satisfy all mankind living to-day in the world, if he wants a Personal God to love, we have such noble ideas of Personal God as never were attained anywhere else in the world. If a man wants to be a very great rationalist—to satisfy his reason—it is here also that we can give him the most rational ideas of the Impersonal.

This religion does not exclude the mercy of the Lord

The Swami coucluded by repeating his thanks for the welcome accorded him.

At Manamadura, the next halting place, the following address was persented to the Swami :—

Address of the Zemindar and citizens of Sivaganga and Manamadura,

TO SRI SWAMI VIVEKANANDA.

MOST REVERED SIR—

We, the Zemindar and citizens of Sivaganga and Manamadura beg to offer you a most hearty welcome. In our wildest

dreams, in the most sanguine moments of our life we never contemplated that you, sir, who were so near our hearts would be in such close proximity to our homes. The first wire intimating your inability to come to Sivaganga cast a deep gloom on our hearts, and but for the subsequent silver lining on the cloud our disappointment must have been incurable. When we first heard that you consented to honor our place with your presence we thought we had realised our highest ambition. The mountain promised to come to Mahomet, and our joy knew no bounds. The mountain was obliged to withdraw its consent and our worst fears were raised that we might not be able even to go to the mountain, till you, sir, were graciously pleased to give way to our importunities.

The noble self-sacrificing spirit with which, despite the almost insurmountable difficulties of the voyage you have conveyed the grandest message of the East to the West, the masterly way in which the mission has been executed and the marvellous unparalleled success which has crowned your philanthropic efforts have earned for you an undying glory. At a time when Western bread-winning materialism was making the strongest inroads on Indian Religious convictions, when the sayings and writings of our sages were beinning to be numbered, the advent of a new master like you has already marked an era in the annals of religious advancement, and we hope that in the fulness of time you will succeed in disintegrating the dross that is temporarily covering the genuine gold of Indian Philosophy, and casting it in the powerful mint of your intellect will make it current coin throughout the whole globe. The Catholicity with which you were able triumphantly to bear the flag of Indian Philosophic thought among the heterogeneous religionists assembled in the Parliament of Religions enables us to hope that at no distant date you, just like your contemporary in the political sphere, will rule an empire over which the sun never sets, with this difference, that hers is an empire over matter, and yours will be over mind. We earnestly pray to the Almighty that as she has beaten all record in political history by the length and beneficence of her reign,

you will be spared long enough to consummate the labor of love that you have so disinterestedly undertaken, and so to outshine all your predecessors in spiritual history.

We are,
Most Revered Sir.
Your most dutiful and devoted Servants,

The Swami's reply was to the following effect :—

"I cannot express the deep debt of gratitude which you have laid upon me by the kind and warm welcome which has just been accorded to me by you. Unfortunately I am just now not in a condition to make a very big speech, however I may wish it. In spite of these beautiful adjectives which our Sanscrit friend has been so kind as to apply to me, after all, I have a body, foolish though it may be, and body always follows the promptings and conditions and laws of matter. As such there is such a thing as fatigue and weariness as regards the material body. It is a great sight to see the wonderful amount of joy and appreciation expressed, in every part of the country almost, for the little work that has been done by me in the West. I take it only in this sense ; I want to apply it to those who are coming in future, that if just the little bit of work that has been done by me gets such approbation from the nation, what must be the approbation that spiritual giants coming after us, great souls, world-movers, will get from this nation of ours ? India is the land of religion ; the Hindu understands religion and religion alone. Centuries of education have been always in that line, and the result is here, that it is the one concern in life, and you can understand well that it is so. It is not necessary that every one should be a shopkeeper ; it is not necessary even that everyone should be a school-master ; it is not necessary that everyone should be a fighter, but in this world of harmony there will be different nations producing

the harmony of result. Well, perhaps we are fated by the Divine Providence to play the spiritual note in this harmony of nations and it is what rejoices me, seeing that we have not yet lost the glorious traditions which have been handed down to us by the most glorious forefathers of whom any nation can be proud. It gives me hope, it gives me almost faith adamantine in the destiny of the race. It cheers me, not the personal attention paid to me, but that the heart of the nation is sound. There it is still; India is still living; who says it is dead? But they want to see us active. That is not our field. If a man wants to see us active on the field of battle he will be disappointed, just as we would be disappointed if we hoped to see a military nation active on the field of spirituality. But let them come here and see how the nation is living, equally active and as alive as ever. It leads me to dispel the idea that we have degenerated at all. So far so good. But I have to say a few harsh words. I hope you will take them kindly. For the complaint has just been made that European Materialism has well nigh swamped us. It is not all the fault of Europeans, but mainly ours. We as Vedântists must always look at things from an introspective standpoint, from its subjective relations. We as Vedântists know for sure that there is no power in the universe to injure us unless we first injure ourselves. One-fifth of the population of India have been Mahomedans. Just as before that, going further back, two-thirds of the population in ancient times had become Buddhists, one-fifth are now Mahomedans. Christians are already more than a million. Whose fault is it? One of our historians says in ever-memorable language—Why should these poor wretches starve and die of thirst when the perennial fountain of life is flowing by? The question is what did we do for these? Why should they become Mahomedans? I heard

As in a nation so in the community of nations harmany is produced by each nation performing its funcion.

India's work is spiritual.

Foreign influences have injurea us.

of an honest girl in England who was going to become wicked—a street walker—that when a lady asked her not to do it her reply was, "that is the only way I can find sympathy, none will come to help me now, but let me be a fallen, down-trodden woman, and then these merciful ladies will come, take me to their homes and do everything they can for me, but not now." We are weeping for them now, but what did we do for them before? Let us ask every one of us, what have we learnt ourselves, each one of us and taking hold of the torch in our own hands, how far did we carry it? That we did not do was our own fault, our own *Karma*. Blame none, blame our own *Kârma*. Materialism, or Mahomedanism, or Christianity, or any other Ism in the world could never have succeeded but that you allowed them. No bacilli can attack in the human frame until it is degraded and degenerated by vice, and bad food, and privation, and exposure; the healthy man passes scatheless through masses of all sorts of poisonous bacilli. We did not help them then. Therefore this is the first question we should ask ourselves, And yet there is time. Give up all those old discussions, old fights about things which are meaningless, which are nonsensical in their very nature. Think of the last 600 or 700 years of degradation, when grown up men by hundreds have been discussing for years whether we should drink a glass of water with the right hand or the left, whether the hand should be washed three times or four times, whether five times we should gargle or six times. What can you expect from men who pass their lives in discussing such momentous questions as these; and writing most learned philosophies on these questions! There is a danger of our religion getting into the kitchen. We are neither Vedântists most of us now, nor Paurânics, nor Tàntrics. We are just "Don't-touchists.' Our religion is

because of our own degeneration and fights about unmeaning things.

kitchen. Our God is the cooking pot and our religion is "Don't touch me, I am holy." If this goes on for another century, every one of us will be in the lunatic asylum. It is a sure sign of softening of the brain when the mind cannot grasp higher problems of life; all originality is lost, the mind has lost all its strength, its activity, and its power of thought, and just tries to go round and round the smallest curve it can find. This has first to be thrown overboard, and you must stand up, be active, and strong, and then there is yet an infinite treasure, the treasure our forefathers have left for you, a treasure that the whole world requiries to-day. The world will die if this treasure is not distributed. Bring it out, distribute it broadcast. Says Vyâsa, giving alone is the one work in this *Kali Yuga*, and of all the gifts, giving spiritual life is the highest gift possible, the next gift is secular knowledge, the next saving a life of man, and the last giving food to some one. Of food we have given enough; no nation is more charitable then we. So long as there is a piece of bread in the home of the beggar he will give half of it. Such a phenomenon can only be observed in India. We have enough of that, let us go for the other two, the gift of spiritual and secular knowledge. And if we all of us were brave and had a stout heart, and with absolute sincerity put our shoulders to the wheel, in twenty five years the whole problem would be solved, and there would be none left here to fight, but the whole Indian world would be once more Aryan. This is all I have to tell you now. I am not given much to talking about plans; I rather prefer to do and show, then talk about my plans. I have my plans, and mean to work them out if the Lord wills it, and if life is given unto me. I do not know whether I shall succeed or not, but it is a great thing to take up an ideal in life which is great, and then give up the whole life to it. For what is

This softening of the brain must stop. India must wake up,

and perform the one duty prescribed for the Kali-Yuga,

The giving of Spiritual and secular knowledge.

Then India will become once more Aryan.

the value of life else, this vegetating, little, low, life of man? Subordinating it to one high ideal is the only value that life has. This is the great work to be done in India, and welcome the present revival, and I would be a fool if I lost the opportunity of striking the iron while it is hot.

At Madura, the Swami occupied the beautiful bangalow of the Raja of Ramnad and was in the afternoon presented with an address in a velvet case which read as follows:—

MOST REVERED SWAMI,

Address of the Hindus of Madura

We the Hindu Public of Madura beg to offer you our most heartfelt and respectful welcome to our ancient and holy city. We realize in you a living example of the Hindu Sannyasi, who renouncing all worldly ties and attachments calculated to lead to the gratification of the self, is worthily engaged in the noble duty of living for others and endeavouring to raise the spiritual condition of mankind. You have demonstrated in your own person that the true essence of the Hindu Religion is not necessarily bound up with the rules and rituals, but it is sublime philosophy capable of giving peace and solace to the distressed and afflicted.

You have taught America and England to admire that philosophy and that religion which seeks to elevate every man in the best manner suited to his capacities and environments. Although your teachings have for the last three years been delivered in and from foreign lands they have not been the less eagerly devoured in this country and they have not a little tended to counteract the growing materialism imported from a foreign soil.

India lives unto this day, for it has a mission to fulfil in the spiritual ordering of the universe; the appearance of a soul like you at the close of this cycle of the *Kali Yuga* is to us a sure sign of the incarnation in the near future of great souls through whom that mission shall be fulfilled.

Madura, the seat of ancient learning, Madura the favoured city of God Sundareswara, the holy Dwadasantakshetram of Yogis,

lags behind no other Indian city in its warm admiration of your exposition of Indian Philosophy and in its grateful acknowledgments of your priceless services for humanity.

We pray that you may be blessed with a long life of vigour and strength and usefulness.

The Swami replied in the following terms :—

I wish I could live in your midst for several days, and fulfil the conditions that have just been pointed out by your most worthy Chairman of relating to you my experiences in the West, and the result of all my labours for the last four years, and so forth. But, unfortunately, even Swámis have bodies ; and the continuous travelling and speaking that I have had to undergo for the last three weeks makes it impossible for me to make a very long speech, even this evening. I will therefore satisfy myself with thanking you very cordially for the kindness that has been shown to me and reserve other things for some day in the future, under better conditions of health, and when we have time to talk over more various subjects than we can do in so short a time this evening. One fact comes prominently to my mind just now, being in Madura, as the guest of one of your well-known citizens and nobleman, I allude to the Raja of Râmnad. Perhaps most of you are well aware that it was the Raja who first put the idea into my mind of going to Chicago, and it was he who all the time supported it with all his heart and influence ; and a good deal, therefore, of the praise that has been bestowed on me in this address ought to go to this very noble gentleman of Southern India. I only wish that instead of becoming a Raja he had become a Sánnyâsin, for that is what he is really fit for.

Spiritual ideas flow into lands where they are needed

Wherever there is anything required in some other part of the world the complement will find its way to the part which it is going to supply with new life. This is true in

the physical world, as well as in the spiritual. If there is a want of spirituality in one part of the world, and at the same time that spirituality exists any where else, whether we consciously struggle for it or not, that spirituality will find its way to the part where it is needed, and balance the disturbance. In the history of the human race, not once or twice, but again and again, it has been the destiny of the India of the past to supply spirituality to the world, and, as such, we find that wherever either by mighty conquest or by commercial supremacy, different parts of the world have been kneaded into one whole race, and bequests have been made from one corner to the other, each nation, as it were, poured forth its own quota, either political, social, or spiritual. India's contribution to the sum-total of human knowledge has been spirituality, philosophy. These she contributed long even before the rising of the Persian Empire; the second time was during the Persian Empire; for the third time, during the ascendency of the Greeks; for the forth time during the ascendency of the English, she is going to fulfil the same destiny once more. As Western ideas of organisation and external civilisation are penetrating and pouring into our country, whether we will have them or not, so Indian spirituality and philosophy are deluging the lands of the West. None can resist it; no more can we resist some sort of material civilisation by the West. A little, perhaps, is good for us; a little spiritualisation is good for the West; the balance will then be preserved. It is not that we ought to learn everything from the West, or that they have to learn everything from us, but each will have to supply what it has for future generations, for the future accomplishment of that dream of ages, the harmony of nations, an ideal world. Whether that ideal world will ever come or not I do not know, whether that social perfection will ever be reached I have my own

India has given these ideas to the world's races when ever they met together.

To day India has to give again Spiritual ideas and learn enough of the materialism of the West To produce the harmony of nations.

doubts ; but, whether it comes or not, each one of us will have to work for the idea as if it will come to-morrow, and that it only depends on his, and his work alone. Each one of us will have to believe that every one else in the world has done his work, and the only one remaining is himself, and if that one does his work the world becomes perfect. This is the responsibility we have to take upon ourselves. In the meanwhile in India there is a tremendous revival of religion. There is a danger ahead, as well as glory, for, revival sometimes breeds fanaticism, sometimes goes to the extreme, so that many times it is not even in the power of those who rouse the revival to control it when it has gone to a certain length. It is better, therefore, to be forewarned. We have to find our way between, on the one hand the Scylla of old superstitious orthodoxy, and on the other the Charybdis of materialism, of Europeanism, of soullessness, of so-called reform which really has penetrated to the foundation of Western progress. These two have to be taken care of. In the first place we cannot become the Westerns, therefore imitating the Westerns is useless. Suppose you can imitate the Westerns, that moment you will die, you will have no more life. In the second place it is impossible. A stream is taking its rise away, away beyond where time began, flowing through millions of miles of human history ; do you mean to get hold of that stream, and push it back to its source, to a Himalayan glacier ? Even if that be possible it would not be possible for you to be Europeanised. If you find it is impossible for the European to throw off the few centuries of culture which there is in the West, do you think it is possible for you to throw off the culture of shining scores of centuries ? It cannot be. Secondly, we must also remember that in every little village-god, and every little superstitious custom is, that which we are accustomed to

Each one must work for this end.

Two dangers before us.

1. Wreckless imitation of the West will make us dead as a nation

neither is it possible with the culture of centuries behind us.

2. Local customs may be mistaken for Religion.

call our religious faith. Local customs are infinite and contradictory; which to obey, and which not to obey? The Brâhmin in Southern India, for instance, would shrink in horror at the sight of another Brâhmin eating a bit of meat; a Brâhmin in the North thinks it a most glorious and holy thing to do—he kills goats by the hundred in sacrifice. If you are ready with your custom, they are with theirs. Various are the customs all over India, but these are local. The greatest mistake is that ignorant people always think that this local custom is the essence of our religion.

The essentials and non-essentials of religion.

But beyond this there is a still greater difficulty. There are two sorts of truths we find in our Sâstras, one that is based upon the eternal nature of man—the one that deals with the eternal relation of God and soul, and nature; the other with local circumstances, enviroments of the time, social institutions of the period, and so forth. The first class of truths is chiefly embodied in our Vedas, our scriptures; the second in the Smritis, the Purânas, ete. We must remember that for all periods the Vedas are the final goal and authority, and if the Purânas differ in any respect from the Vedas that part of the Purânas is to be rejected without mercy. Well then, what do we find, that in these Smritis all the teachings are different. One Smriti says this is the custom, and this should be the practice of this age. The next comes and says this is the practice of this age, and so forth. This is the *āchāra* which should be the custom of the *Satya Yuga*, and this is the *āchāra* which should be the custom of the *Kali Yuga*, and so forth. Now this is one of the most glorious doctrines that you have, that eternal truths, being based upon the nature of man, will never change as long as man lives, throughout all times, universal, omnipresent virtues. But the Smritis speak generally of local circumstances, of duties arising from different environments and they change

The former embodied in the Vedas, the latter in the Smritis.

The non-essentials have been changing and must do so with time and place.

with the course of time. This you have always to remember, not because a little social custom is going to be changed that you are going to lose your religion, not at all. Remember these customs have already been changed. There was a time in this very India when, without eating beef, no Brâhmin could remain a Brâhmin ; you read in Vedas how, when a great Sannyâsin, or king, or a great man, came into the house they kill the goat and the bullock, how it was found in time that we were an agricultural race, and killing the best bulls meant annihilation of the race. Therefore it was stopped, and the voice was raised against the killing of cows. Sometimes we find that what we now consider the most horrible customs existed. Then in course of time other laws had to be made. These in turn will have to go, and other Smritis will come. This is one fact we have to learn, that the Vedas will be one and the same throughout, but Smritis will have an end. As time rolls on, more and more of the Smritis will go, Sages will come, and they will change and direct society into better channels, into duties and into paths which are the necessity of the age, without which it is impossible that society can live. Thus we have to guide our course, avoiding these two dangers, and I hope that every one of us here will have breadth enough, and at the same time faith enough, to understand what that means, that what I propose is inclusion of everything, and not exclusion. I want the intensity of the fanatic plus the extensity of the materialist. Broad as the ocean, deep as the infinite skies, that sort of heart we want. Let us be as progressive as any nation that ever existed, and at the same time as faithful and conservative towards our traditions as Hindus alone know how to be. In plain words, we have first to learn the distinction between the essentials and the non-essentials in everything. The essentials are eternal, the non-essentials have value only for a certain time, and if

Unless the non-essentials are changed they become dangerous.

after a time they are not replaced by something else they are positively dangerous. I do not mean that you should stand up and revile all your old customs and institutions. Certainly not ; you must not revile even the most evil one of them. Revile none ; even those customs that are now appearing to be positive evils have been positively life-giving in times past, and if we have to remove these, we must not do so with curses, but with blessings and gratitude for the glorious work these customs have done for the preservation of our race. And we must also remember that the leaders of our societies have never been either generals or kings, but Rishis, and who are the Rishis ? The Rishi is a man who sees religion, to whom religion is not merely book learning, not argumentation, nor speculation, nor much talking, but actual realisation, coming face to face with truths which transcend the senses, as he is called in the Upanishads, not as ordinary man, but *Mantra drashta*, and this is Rishihood, and that Rishihood does not belong to any age, or time, or even to sects or caste. Vâtsyâyana says truth must be realised—and we have to remember that you, and I, and everyone of us will be called upon to become Rishis, and we must get faith in ourselves, we must be world-movers for everything is in us. We must see Religion face to face, experience it, and thus solve our doubts about it, and then standing up in the glorious light of Rishihood each one of us will be a giant and every word falling from our lips will carry behind it that infinite sanction of security, and before us evil will vanish by itself, without the necessity of cursing any one, without the necessity of abusing anyone, without the necessity of fighting anyone in the world. May the Lord help us, each one of us here, to realise the Rishihood for our own, and for the salvation of others.

Don't abuse them, they have preserved our race.

Rishis, the leaders of our Society.

That, every one of us must become.

While in Madura the Swami paid a visit to the

Temple, which is regarded as one of the finest in India, and is remarkable for its wealth of architectural detail, and in the evening took train for Kumbakonam by the South Indian Railway. At every station at which the train stopped crowds of people were in waiting, and at Trichinopoly in particular at 4 o'clock in the morning there were over a thousand people on the platform, who presented the following address :—

Address of the citizens of Trichinopoly.

To Swami Vivekananda Paramahamsa.

Venerable Swami,—

We the citizens of Trichinopoly offer you our sincerest respects. Great were our hopes of having thy worthy self, India's invaluable gem, amongst us for a day, and our only consolation is that what is our loss is Madras's gain.

Children of God, religiously great are the greatest of all human beings, and we need hardly say how thankful we are that our Heavenly Father has seen fit to bless us with your noble self.

There is no doubt at all that mother India will amply reward you for the fair fame and name you have earned for her. The praises of Hindu Theology are heard in every nook and corner of the mighty British Empire.

May the Almighty Father reward you for all your labours, and may this flame of enthusiasm you have kindled in ourselves and in the glorious American nation burn for ever and eternally.

We beg to remain, Venerable Swami,

Trichinopoly
2nd February, 1897.

Your most obedient
servants.

Addresses were also presented from the Council of the National High School, Trichinopoly, and the student population of Trichinopoly.

The reply was necessarily brief. There was a similarly large demonstration at Tanjore at four o'clock the same morning.

This visit to Kumbhakonam was taken advantage of to rest for three days, duing which time the Swami was presented with two addresses. The first of these was to the following effect :—

Address from the Hindus of Kumbhakonam.

REVERED SWAMIN,—

On behalf of the Hindu inhabitants of this ancient and religiously important town of Kumbhakonam we request permission to offer you a most hearty welcome on your return from the Western World to our own holy land of great temples and famous saints and sages. We are highly thankful to God for the remarkable success of your religious mission in America and in Europe, and for His having enabled you to impress upon the choicest representatives of the world's great religions assembled at Chicago that both Hindu Philosophy and Religion are so broad and so rationally catholic as to have in them the power to exalt and to harmonise all ideals of God and of human spirituality.

The conviction that the cause of Truth is always safe in the hands of Him who is the life and soul of the universe has been for thousands of years part of our living faith ; and if to-day we rejoice at the results of your holy work in Christian lands, it is because the eyes of men in and outside India are thereby being opened to the inestimable value of the *Spiritual* heritage of the *pre-eminently religious* Hindu nation. The success of your work has naturally added great lustre to the already renowned name of your great *Guru* ; it has also raised us in the estimation of the civilised world ; more than all, it has made us feel that we too, as a people, have reasons to be proud of the achievements of our past, and that the absence of telling aggressiveness in our civilisation is in no way a sign of its exhausted or decaying condition. With clear sighted, devoted, and altogether unselfish workers like you in our midst, the future of the Hindu nation cannot but be bright and hopeful. May the God in the universe who is also the great God of all nations bestow on you health and long life, and make you increasingly strong and wise in the discharge of your high and noble function as a worthy teacher of Hindu Religion and Philosophy.

The Second address was from the Hindu students of the town.

The Swami delivered a very able address on Vedantism, of which a report follows :—

"A very small amount of religious work performed brings a very large amount of result"—are the eternal words of the author of the *Gitā*, and if that statement wanted an illustration, in my humble life I am finding everyday the truth of that great saying. My work, gentlemen of Kumbhakonam, has been very insignificant indeed, but the kindness and the cordiality of welcome that have met me at every step of my journey from Colombo to this city are simply beyond all expectation. Yet, at the same time, it is worthy of our traditions as Hindus, it is worthy of our race; for here we are the Hindu race, whose vitality, whose life-principle, whose very soul, as it were, is in religion. I have seen a little of the world, travelling among the races of the West and the East; and everywhere I find among nations one great ideal, which forms the backbone, so to speak, of that race. With some it is politics, with others it is social culture; others again have intellectual culture and so on for their national back-ground. But this, our mother-land, has religion and religion alone for its basis, for its backbone, for the bedrock upon which the whole building of its life has been based. Some of you may remember that in my reply to the kind address which the people of Madras sent over to me in America, I pointed out the fact that a peasant in India has, in many respects, a better religious education than many a gentleman in the West, and to-day, beyond all doubt, I myself am verifying my own words. There was a time when I would feel rather discontented at the want of information among the masses of India, and the lack of thirst among them for information, but

Religion has hitherto been the life-principle of the Hindus

new I understand it. Where their interest lies they are more eager for information than the masses of any other race that I have seen or have travelled among. Ask our peasants about the momentous political changes in Europe, the upheavals that are going on in Europeoan society. They do not know anything of these, nor do they care to know; but those very peasants, even in Ceylon, detached from India in many ways, cut off from a living interest in India—I found the very peasants working in the fields there, had already known that there was a Parliament of Religions in America, and that one of their men had gone over there and that he had had some success. Where, therefore, their interest is, there they are as eager for information as any other race; and religion is the one and the sole interest of the people in India. I am not just now discussing whether it is good to have the vitality of the race in religious ideals or in political ideals, but so far it is clear to us, that for good or for evil our vitality is concentrated in our religion. You cannot change it. You cannot destroy one thing and put in its place another. You cannot transplant a large growing tree from one soil to another and make it immediately take root here. For good or for evil the religious ideal has been flowing into India for thousands of years, for good or evil the Indian atmosphere has been filled with ideals of religion for shining scores of centuries, for good or evil we have been born and brought up in the very midst of these ideals of religion, till it has entered into our very blood, and tingles with every drop of it in our veins, and has become one with our constitution, become the very vitality of our lives. Can you give such religion up without the rousing of the same energy in reaction, without filling the channel which that mighty river has cut out for itself in the course of thousands of years? Do you want that the Ganges should

And it cannot now be changed.

go back to its icy bed and begin a new course? Even if that were possible, it would be impossible for this country to give up her characteristic course of religious life and take up a new career of politics or something else for herself. You can only work under the law of least resistence, and this religious line is the line of least resistance in India. This is the line of life, this is the line of growth, and this is the line of well-being in India—to follow the track of religion. Aye, in other countries religion is only one of the many necessities in life. To use a common illustration which I am in the habit of using, my lady has many things in her parlour, and it is the fashion now-a-days to have a Japanese vase, and she must procure it; it does not look well without it. So my lady, or my gentleman, has many other occupations in life; a little bit of religion also must come in to complete it. Consequently she has a little religlon. Politics,social improvement, in one word, this world, is the goal of the rest of mankind, and God and religion come in quietly as the helpers out of the world. Their God is, so to speak, the being who helps to cleanse and to furnish this world of ours; that is apparently all the value of God for them. Do you not know how for the last hundred or two hundred years you have been hearing again and again out of the lips of men who ought to have known better, from the mouths of those who pretend, at least, to know better that all the arguments they produce against this Indian religion of ours is this, that our religion does not conduce to well-being in this world, that it does not bring to us handfuls of gold, that it does not make robbers of nations, that it does not make the strong stand upon the bodies of the weak, and feed themselves with the life-blood of the weak. Certainly our religion does not do that. It cannot march cohorts, under whose feet the earth trembles, for the purpose of destruction and

Progress can only be along religion, the line of least resistance.

This little world and its enjoyment is the goal of the other races.

pillage and the ruination of races. Therefore they say—what is there in this religion? It does not bring any grist to the grinding mill, any strength to the muscles; what is there in such a religion? They little dream that that is the very argument with which we prove our religion because it does not make for this world. Ours is the only true religion because this little sense-world of three days duration is not to be according to it, the end and aim of all, is not to be our great goal. This little earthly horizon of a few feet is not that which bounds the view of our religion. Ours is away beyond, and still beyond; beyond the senses, beyond space, and beyond time, away away beyond, till nothing of this world is left there and the universe itself becomes like one drop in the transcendent ocean of the glory of the soul. Ours is the true religion because it teaches that God alone is true, and that this world is false and fleeting, and that all your gold is dust, and that all your power is finite, and that life itself is often times an evil; therefore it is that ours is the true religion. Ours is the true religion, because, above all, it teaches renunciation, and stands up with the wisdom of ages to tell and to declare to the nations who are mere children of yesterday in comparison with the hoary antiquity of the wisdom that our ancestors have discovered for us here in India—to tell them in plain words, "Children, you are slaves of the senses; there is only finiteness in the senses, there is only ruination in the senses; the three short days of luxury here bring only ruin at last. Give it all up, renounce the love of the senses and of the world; that is the way of religion." Through renunciation is the way to the goal and not through enjoyment. Therefore, ours is the only true religion. Aye, it is a curious fact that, while nations after nations have come upon the stage of the world, played their parts vigorously for a few

Hinduism discovers Truth not in this world but beyond it;

and it is reached not through enjoyment but through renunciation.

moments, and died almost without leaving a mark or a ripple on the ocean of time, here we are living, as it were an eternal life. They talk a great deal of the new theories about the survival of the fittest, and they think that it is the strength of the muscles which is the fittest to survive. If that were true, any one of the aggressively known old-world nations would have lived in glory to-day, and we, the weak Hindus—an English young lady once told me, what have the Hindus done? they never even conquered one single race!—even this race, which never conquered even one other race or nation, lives here three hundred million strong. And it is not at all true that all its energies are spent, that atrophy has seized upon every bit of its body; that is not true. There is vitality enough, and it comes out in torrents and deluges when the time is ripe and requires it. We have, as it were, thrown a challenge to the whole world from the most ancient times. In the West they are trying to solve the problem how much a man can possess, and we are trying here to solve the problem on how little a man can live. This struggle and this difference has to go on still for some centuries. But if history has any truth in it, and if prognostications ever prove true, it must be that those who train themselves to live on the least supply of things and to control themselves well will in the end gain the battle, and that all those who run after enjoyment and luxury, however vigorous they may seem for the moment, will have to die and become annihilated. There are times in the history of a man's life, nay, in the history of the lives of nations, when a sort of world-weariness becomes painfully predominant. It seems that such a tide of world-weariness has come upon the Western World. There too they have their thinkers, great men; and they are already finding out that it is all vanity of vanities, this race after

The world-weariness of the West can be cured only by the Vedanta.

gold and power ; many, nay most, cultured men and women there, are already weary of this competition, this struggle, this brutality of their commercial civilisation, and they are looking forward towards something better. There is a class which still clings on to political and social changes as the only panacea for the evils in Europe, but among the great thinkers there, other ideals are growing. They have found out that no amount of political or social manipulation of human conditions can cure the evils of life. It is a change of the soul itself for the better that alone will cure the evils of life. No amount of force, or government, or legislative cruelty, will change the conditions of a race, but it is spiritual culture and ethical culture alone that can change wrong racial tendencies for the better. Thus, these races of the West are eager for some new thought, for some new philosophy ; the religion they have had, Christianity, although imperfectly understood and good and glorious in many respects, is as understood hitherto found to be insufficient. The thoughtful men of the West find in our ancient philosophy, especially in the *Vedânta*, the new impulse of thought they are seeking, the very spiritual food and drink they are hungering and thirstng for. And it is no wonder.

I have become used to hear all sorts of wonderful claims put forward in favour of every religion under the sun You have also heard, quite within recent times, claims put forward in favour of Christianity by a great friend of mine, Dr. Barrows, that Christianity is the only universal religion. Let me consider this question awhile and lay before you my reasons why I think that it is the *Vedànta*, and the *Vedânta*, alone that can become the universal religion of man, and that none else is fitted for that role. Excepting our own, almost all the other great religions in the world are inevitably connected with the life or lives of

Vedanta alone is the universal religion of mankind,

one or more founders. All their theories, their teachings, their doctrines, and their ethics are built round the life of a personal founder from whom they get their sanction, their authority, and their power; and strangely enough upon the historicality of the founder's life is built, as it were, all the fabric of such religions. If there is one blow dealt to the historicality of that life as has been the case in modern times with the lives of almost all the so-called founders of religion—we know that half of the details of such lives is not now seriously believed in and that the other half is seriously doubted—if this becomes the case, if that rock of historicality, as they pretend to call it, is shaken and shivered, the whole building tumbles down broken absolutely, never to regain its lost status. Everyone of the great religions in the world excepting our own, is built upon such historical characters; but ours rest upon principles. There is no man or woman who can claim to have created the *Vedas*. They are the embodiment of eternal principles; sages discovered them; and now and then the names of these sages are mentioned, just their names; we do not even know who or what they were. In many cases we do not know who their fathers were, and almost in every case we do not know when and where they were born. But what cared they, these sages, for their names? They were the preachers of principles, and they themselves, as far as they went, tried to become illustrations of the principles they preached. At the same time, just as our God is an impersonal and yet a personal God, so is our religion a most intensely impersonal one, a religion based upon principles, and yet it has an infinite scope for the play of persons; for what religion gives you more incarnations, more prophets and seers, and still waits for infinitely more? Says the *Bhagavad-Gitâ* that Incarnations are infinite, leaving ample scope for as many

for it does not rest on the historicality of any founder,

but on eternal and universal principles which were discovered not created;

yet it is personal as recognising incarnations,

as you like to come. Therefore if any one or more of these persons in India's religious history, any one or more of these Incarnations, and any one or more of our prophets are proved not to have been historical, it does not injure our religion a bit; even then it remains there firm as ever, because it is based upon principles, and not on persons. It is vain to try to gather all the peoples of the world around a single personality. It is difficult to make them gather together even round eternal and universal principles. If it ever becomes possible to bring the largest portion of humanity to one way of thinking in regard to religion, mark you, it must be always through principles and not through persons. Yet, as I have said, our religion has ample scope for the authority and influence of persons. There is that most wonderful theory of *Ishta*, which gives you the fullest and the freest choice possible among these great religious personalities. You may take up any one of the prophets or teachers as your guide and the object of your special adoration; you are even allowed to think that he whom you have chosen is the greatest of the prophets, greatest of all the *Avatáras*; there is no harm in that, but you must keep on a firm background of eternally true principles. The strange fact is here, that the power of our Incarnations has been holding good with us only so far as they are illustrations of the principles in the *Vedas*. The glory of Sri Krishna is that he has been the best preacher of our eternal religion of principles and the best commentator on the *Vedánta* that ever lived in India.

and the theory of Ishta.

The Vedanta is in harmony with Science.

The second claim of the *Vedánta* upon the attention of the world is that, of all the scriptures in the world, it is the one scripture the teaching of which is in entire harmony with the results that have been attained by the modern scientific investigations of external nature. Two

minds in the dim past of history, cognate to each other in form and kinship, and sympathy, started, being placed in different routes. The one was the ancient Hindu mind and the other the ancient Greek mind. The latter started in search of that goal beyond by analysing the external world. The former started by analysing the internal world. And even through the various vicissitudes of their history it is easy to make out these two vibrations of thoughts tending to produce similar echoes from the goal beyond. It seems clear that the conclusions of modern materialistic science can be acceptable, harmoniously with their religion, only to the *Vedàntins*, or Hindus as they call them. It seems clear that modern materialism can hold its own and at the same time approach spirituality by taking up the conclusions of the *Vedânta*. It seems to us, and to all who care to know, that the conclusions of modern science are the very conclusions the *Vedânta* reached ages ago; only in modern science they are written in the language of matter. This, then, is another claim of the *Vedānta* upon modern Western minds, its rationality, the wonderful rationalism of the *Vedānta*. I have myself been told by some of the best scientific minds of the day in the West how wonderfully rational the conclusions of the *Vedānta* are. I know one of them personally who scarcely has time to eat his meals, or go out of his laboratory, and who yet would stand by the hour to attend my lectures on the *Vedānta*; for, as he expresses it, they are so scientific, they so exactly harmonise with the aspirations of the age and with the conclusions which modern science is coming to at the present time. Two such scientific conclusions drawn from *Comparative Religion*, I would specially like to draw your attention to; the one bears upon the idea of the universality of religions and the other on the idea of the oneness of things. We observe in

Analysis of the External world is the method of the West, that of the Internal world the method of Vedanta.

Universal toleration and the Universality of religion, which Comparative Religion teaches constitute

the histories of Babylon and among the Jews an interesting religious phenomenon happening. We find that each of these Babylonian and Jewish peoples were divided into so many tribes, each tribe having a god of its own, and that these little tribal Gods had often a generic name. The gods among the Babylonians were all called Baals, and among them Baal Merodac was the chief. In course of time one of these many tribes would conquer and assimilate the other racially allied tribes, and the natural result would be that the God of the conquering tribe would be placed at the head of all the gods of the other tribes. Thus the so-called boasted monotheism of the Semites was created. Among the Jews the gods went by the name of Moloch. Of these there was one Moloch which belonged to the tribe called Israel, and he was called the Moloch Yahva, or Moloch Yava. Then this tribe of Israel slowly conquered some of the other tribes of the same race, destroyed their Molochs, and declared its own Moloch to be the Supreme Moloch of all the Molochs. And I am sure most of you know the amount of bloodshed, of tyranny, and of brutal savagery that this religious conquest entailed. Later on the Babylonians tried to destroy this supremacy of Moloch Yahva, but could not succeed. It seems to me that such an attempt at tribal self-assertion in religious matters might have taken place on the frontiers of India also. Here too all the various tribes of the Aryans might have come into conflict with one another for declaring the supremacy of their several tribal gods ; but India's history was to be otherwise, was to be different from that of the Jews. India was to be alone the land, of all lands of toleration and of spirituality, and therefore the fight between tribes and their gods did not take place long here, for one of the greatest sages that was ever born anywhere found out here in India even at that distant

time, which history cannot reach—tradition itself dares not to peep into the gloom of that past when the sage arose—and declared, "He who exists is one; the sages call Him variously"—*Ekam sat vipra bahudha vadanti*; one of the most memorable sentences that was ever uttered, one of the grandest of truths that was ever discovered; and for us Hindus this truth has been the very backbone of our national existence. For throughout the vistas of the centuries of our national life this one idea *Ekam sat vipra bahudha vadanti*, comes down, gaining in volume and in fulness till it has premeated the whole of our national existence, till it is mingled in our blood, and has become one with us in every grain. We love that grand truth in every grain and our country has become the glorious land of religious toleration. It is here and here alone that they build temples and churches for the religions which have come in with the object of condemning our own religion. This is one very great principle that the world is waiting to learn from us. Aye, you little know how much of intolerance is yet abroad. It struck me more than once that I would have to leave my bones on foreign shores owing to the prevalence of religious intolerance. Killing a man is nothing for religion's sake; to-morrow they may do it in the very heart of the boasted civilisation of the West, if today they are not really doing so. Outcasting in its most horrible forms would often come down upon the head of a man in the West, if he dared to say a word against his country's accepted religon. They talk glibly and smoothly here in criticism of our caste laws. If you go to the West and live there as I have done, you will know that even the biggest professors you hear of are arrant cowards and dare not to tell, for fear of public opinion, a hundredth part of what they hold to be really true in religious matters.

the basis of our religion and national existence.

Religious toleration is to be found in India alone and not elsewhere.

Therefore the world is waiting for this grand idea of universal toleration. It will be a great acquisition to civilisation. Nay, no civilisation can exist long unless this idea enters it. No civilisation can go on growing before fanaticism stops and bloodshed stops and brutality stops. No civilisation can begin to lift up its head until we look charitably upon each other, and the first step towards that much needed charity is to look charitably and kindly upon the religious convictions of each other. Nay more, to understand that, not only should we be charitable towards each other, but positively helpful to each other, however different our religious ideas and convictions may be. And that is exactly what we in India do, as I have just related to you. It is here in India that Hindus have built and are still building churches for Christians, and mosques for Mahomedans. That is the thing to do. In spite of their hatred, in spite of their brutality, in spite of their cruelty, in spite of their tyranny, and in spite of the filthy language they are always given to uttering, we will and must go on building churches for the Chrstians and mosques for the Mahommedans till we conquer through love, till we have demonstrated to the world that love alone is the fittest thing to survive and not hatred, that it is gentleness that has the strength to live on and to fructify but not mere brutality and physical force.

The world wants from India the grand idea of the spiritual oneness of the Universe.

The other great idea that the world wants from us to-day, the thinking part of Europe and the whole world—more, perhaps, the lower classes than the higher, more the masses than the cultured, more the ignorant than the educated, more the weak than the strong—is that eternal grand idea of the spiritual oneness of the whole universe. I need not tell you to-day, men from this Madras University, how the modern researches of Europe have demonstrated through physical means the oneness and the solidarity of the whole

universe, how, physically speaking, you and I, the sun and the moon and the stars, are but little waves or wavelets in the midst of an infinite ocean of matter, and how Indian psychology had demonstrated ages ago that, similarly, both body and mind are but mere names or little wavelets in the ocean of matter, the *Samashti*, and how, going one step further, it is shown in the *Vedānta* that, behind that idea of the unity of the whole show, the real soul is also one. There is but one soul throughout the universe, all is but one existence. This great idea of the real and basic solidarity of the whole universe has frightened many, even in this country; it even now finds sometimes more opponents than adherents; I tell you, nevertheless, that it is the one great life-giving idea which the world wants from us to-day and which the mute masses of India want for their uplifting, for none can regenerate this land of ours without the practical application and effective operation of this ideal of the oneness of things. The rational West is earnestly bent upon seeking out the rationality, the *raison d'etre* of all its philosophy and its ethics; and you all know well that ethics cannot be derived from the mere sanction of any personage, however great and divine he may have been, of one who having been born but yesterday has had to die a few minutes after. Such an explanation of the authority of ethics no more appeals to the highest of the world's thinkers; they want something more than human sanction for ethical and moral codes to be binding, they want some eternal principle of truth as the sanction of ethics. And where is that eternal sanction to be found except in the only infinite reality that exists, in you and in me and in all, in the self, in the soul? The infinite oneness of the soul is the eternal sanction of all morality, that you and I are not only brothers—even literature voicing man's struggle towards freedom, children

is the only sanction for morality.

have preached that for you—but that you and I are really one. This is the dictate of Indian philosophy. This oneness is the rationale of all ethics and all spirituality. Europe wants it to-day just as much as our down trodden masses do, and this great principle is even now unconsciously forming the basis of all the latest political and social aspirations that are coming up in England, in Germany, in France, and in America. And mark it, my friends, that in and through all the literature voicing man's struggle towards freedom, towards universal freedom, again and again you find the Indian *Vedantic* ideals coming out prominently. In some cases the writers do not know the source of their inspiration, in some cases they try to appear very original, and a few there are bold and grateful enough to mention the source and acknowledge their indebtedness to it. My friends, when I was in America, I heard it once complained that I was preaching too much of *Advaita*, and too little of dualism. Aye, I know what grandeur, what oceans of love, what infinite, ecstatic blessings and joy there are in the dualistic love-theories of worship and religion. I know it all. But this is not the time with us to weep even in joy; we have had weeping enough; no more is this the time for us to become soft. This softness has been on us till we are dead; we have become like masses of cotton. What our country now wants are muscles of iron and nerves of steel, gigantic wills which nothing can resist, which can penetrate into the mysteries and the secrets of the universe, and will accomplish their purpose even if it meant going down to the bottom of the ocean and meeting death face to face in every fashion. That is what we want, and that can only be created, established and strengthened, by understanding and realising the ideal of the *Advaita*, that ideal of the oneness of all. Faith, faith, faith in ourselves, faith, faith in God,

Europe wants it to-day.

Why I preach advaita?

this is the secret of greatness. If you have faith in all the three hundred and thirty millions of your mythological gods and in all the gods which foreigners have now and again sent into your midst, and still have no faith in yourselves, there is no salvation for you. Have faith in yourselves, and stand up on that faith and be strong; that is what we need. Why is it that we three hundred and thirty millions of people have been ruled for the last one thousand years by any and every handful of foreigners who chose to walk over our prostrate bodies? Because they had faith in themselves and we had not. What did I learn in the West, and what did I see behind those talks of frothy nonsense of the Christian religious sects saying that man was a fallen and hopelessly fallen sinner? There, inside the national hearts of both Europe and America, resides the tremendous power of the men's faith in themselves. An English boy will tell you—"I am an Englishman, and I will do anything." The American boy will tell you the same, and so will every European boy. Can our boys say the same thing here? No, nor even the boys' fathers. We have lost faith in ourselves. Therefore to preach the *Advaita* aspect of the *Vedanta* is necessary to rouse up the hearts of men, to show them the glory of their souls. It is therefore that I preach this *Advaita*, and I do so not as a sectarian but upon universal and widely acceptable grounds.

Because it teaches oneness of all things and faith in ourselves,

which is the secret of European succes,

and which is necessary to raise us to greatness.

It is easy to find out the way of reconciliation that will not hurt the dualist or the qualified monist. There is not one system in India which does not hold the doctrine that God is within, that divinity resides within all things. Every one of our *Vedantic* systems admits that all purity and perfection and strength are in the soul already. According to some this perfection sometimes becomes, as it were, contracted, and at other times it becomes expanded

This advaitic doctrine not irreconcilable with the other systems

again. Yet it is there. According to the *Advaita* it neither contracts nor expands, but becomes hidden and uncovered now and again. Pretty much the same thing in effect. The one may be a more logical statement than the other, but as to the result, the practical conclusions, both are about the same; and this is the one central idea which the world stands in need of, and nowhere is the want more felt than in this, our own mother-land. Aye, my friends, I must tell you a few harsh words. I read in the newspapers, when one of our poor fellows is murdered or ill-treated by an Englishman, how the howls go all over the country; I read and I weep, and the next moment comes to my mind the question who is responsible for it all. As a *Vedantist* I cannot but put that question to myself. The Hindu is a man of introspection, he wants to see things in and through himself, through the subjective vision. I therefore ask myself who is responsible, and the answer comes every time, not the English; no, they are not responsible; it is we who are responsible for all our misery and all our degradation, and we alone are responsible. Our aristocratic ancestors went on treading the common masses of our country under foot, till they became helpless, till under this torment the poor, poor people nearly forgot that they were human beings. They have been compelled to be merely hewers of wood and drawers of water for centuries, so much so that they are made to believe that they are born as slaves, born as hewers of wood and drawers of water. And if anybody says a kind word for them, with all our boasted education of modern times, I often find our men shrink at once from the duty of lifting up the down-trodden. Not only so, but I also find that all sorts of most demoniacal and brutal arguments, culled from the crude ideas of hereditary transmission and other such gibberish from the Western world, are brought

Who is responsible for our present political and social condition?

We alone.

Our treatment of the masses has driven the sense of manhood out of them.

forward in order to brutalise and tyrannise over the poor all the more. In the Parliament of Religions in America there came among others a young man, a Negro born, a real African Negro, and he made a beautiful speech I became interested in the young man, and now and then talked to him, but could learn nothing about him. But one day in England I met some Americans, and this is what they told me—that this boy was the son of a Negro chief in the heart of Africa, and that one day another chief became angry with the father of this boy and murdered him and murdered the mother also to be cooked and eaten and that he ordered the child also to be cooked and eaten; but that the boy fled and after passing through great hardships travelling through a distance of several hundreds of miles, he reached the sea-shore, and that there he was taken into an American vessel and brought over to America. And this boy made that speech! After that what was I to think of your doctrine of heredity! Aye, Brahmins, if the Brahmin has more aptitude for learning on the ground of heredity than the Pariah, spend no more money on the Brahmin's education, but spend all on the Pariah. Give to the weak, for there all the gift is needed. If the Brahmin is born clever he can educate himself without help. If the others are not born clever, let them have all the teaching and the teachers they want. This is justice and and reason as I understand. These our poor people, therefore require to hear and to know what they really are—these downtrodden masses of India. Aye, let every man and woman and child, without respect of caste or birth or weakness or strength, hear and know that behind the strong and the weak, behind the high and the low, behind every one, there is that Infinite Soul assuring the infinite possibility and the infinite capacity of all to become great and good. Let us proclaim to every soul—*Uttishthata*

what the Brahmins should now do for the masses.

They must preach the Vedantic doctrine of the divinity and the infinite perfectibility of every soul.

Jāgrcta, prāpya varān nibodhata—"Arise, awake and stop not till the goal is reached." Arise, awake; awake from this hypnotism of weakness. *None is* really weak; the soul is infinite, omnipotent, and omniscient. Stand up assert yourself, proclaim the God within you, do not deny. Too much of inactivity, too much of weakness, too much of hypnotism, has been and is upon our race. O ye modern Hindus, dehypnotise yourselves. The way to do that is found in your own sacred books. Teach yourselves, teach every one his real nature, call upon the sleeping soul to see how it rises. Power will come, glory will come, goodness will come, purity will come, and everything that is excellent will come when this sleeping soul is roused to self-conscious activity. Aye, if there is anything in the *Gita* that I like, it is these two verses, coming out strong as the very gist, the very essence, of Krishna's teaching—"He who sees the Supreme Lord dwelling alike in all beings, the Imperishable in things that perish, sees indeed. For seeing the Lord as the same, everywhere present, he does not destroy the self by the self, and then he goes to the highest goal."

and rouse the people to activity.

This is the meaning of Sri Krishna's teaching.

Thus there is a great opening for the *Vedanta* to do beneficent work both here and elsewhere. This wonderful idea of the sameness and omnipresence of the Supreme Soul has to be preached for the amelioration and elevation of the human race, here as elsewhere. Wherever there is evil and wherever there is ignorance and want of knowledge, I have found out in my experience that as, our scriptures say, all evil comes by relying upon differences, and that all good comes from faith in equality, in the underlying sameness and real oneness of things. This is the great *Vedantic* ideal. To have the ideal is one thing, and to apply it practically to the details of daily life is quite another thing in every case. It is very good to

For the progress of the human race, the ideal of equality & oneness of all things must be preached.

point out an ideal, but where is the practical way to reach it? Here naturally comes the difficult question which has been uppermost for centuries in the minds of our people, the vexed question of caste and of social reformation. I must frankly let this audience know that I am neither a caste-breaker nor a mere social reformer. I have nothing to do directly with your castes or with your social reformation. Live in any caste you like, but that is no reason why you should hate another caste or another man. It is love and love alone that I preach, and I base my teaching on the great *Vedantic* truth of the sameness and omnipresence of the Soul of the Universe. For the last one hundred years nearly, our country has been flooded with social reformers and various social reform proposals. Personally I have no fault to find with these reformers. Most of them are good well-meaning men, and their aims too are very laudable on certain points; but it is quite a patent fact that this one hundred years of social reform has produced no permanent and valuable result appreciable throughout the country. Platform speeches have been sent out by the thousand, denunciations have been hurled upon the devoted head of the Hindu race and its civilisation in volumes after volumes and yet no good practical result has been achieved; and where is the reason for that? The reason is not hard to find. It is in the denunciation itself. In the first place, as I told you before, we must try to keep our historically acquired character as a people; I grant that we have to take great many things from other nations, that we have to learn many lessons from outside; but I am sorry to say that most of our modern reform-movements have been inconsiderate imitations of Western means and methods of work, and that surely will not do for India; therefore it is that all our recent reform-movements have had no result. In the second place, denunciation

What is the way to do it?

By preaching love.

Social Reform in the past failed because

we forgot our historical character,

is not at all the way to do good. That there are evils in our society even the child can see, and what society is there where there are no evils? And let me take this opportunity, my countrymen, of telling you that, in comparing the different races and nations of the world I have been among, I have come to the conclusion that our people are on the whole the most moral and the most highly godly and our institutions are, in their plan and purpose, best suited to make mankind happy. I do not therefore want any reformation. My ideal is growth, expansion, development on national lines. As I look back upon the history of my country I do not find in the whole world another country which has done quite so much for the improvement of the human mind. Therefore I have no words of condemnation for my nation. I tell them "You have done well; only try to do better." Great things have been done in the past in this land; there is both time and room for greater things to be done. I am sure you know that we cannot stop. If we stop we die. We have either to go forward or to go backward. We have either to progress or to degenerate. Our ancestors did great things in the past but we have to grow into fuller life and march on even beyond their great achievements. How can we now go back and degenerate ourselves? That cannot be; that must not be; going back will lead us to national decay and death. Therefore, let us go forward and do yet greater things; that is what I have to tell you. I am no preacher of any momentary social reform. I am not trying to remedy evils, I only ask you to go forward and to complete the practical realisation of the scheme of human progress that has been laid out in the most perfect order by our ancestors. I only ask you to work to realise more and more the *Vedantic* ideal of the solidarity of man and his inborn divine nature. Had I the time I

and denounced the society.

Our ideal should be growth and expansion to fuller life and greater achievements, along the lines laid down by the ancient sages

would gladly show you how every bit of what we have now to do was laid out years ago by our ancient lawgivers, and how they actually anticipated all the different changes that have taken place and are still to take place in our national institutions. They also were breakers of caste, but they were not like our modern men. They did not mean by the breaking of caste that all the people in a city should sit down together to a dinner of a beefsteak and champagne, nor that all fools and lunatics in the country should marry when, where and whom they chose, and reduce the country to a lunatic asylum, nor did they believe that the prosperity of a nation, is to be guaged by the number of husbands its widows get. I am yet to see such a prosperous nation. The ideal man of our ancestors was the Brahmin. In all our books stands out prominently this ideal of the Brahmin. In Europe there is my Lord the Cardinal who is struggling hard and spending thousands of pounds to prove the nobility of his ancestors, and he will not be satisfied until he has traced his ancestry to some dreadful tyrant, who lived on a hill, and watched the people passing through the streets, and whenever he had the opportunity sprang out on them and robbed them. That was the business of these nobility-bestowing ancestors, and my Lord Cardinal is not satisfied until he can trace his ancestry to one of these. In India, on the other hand, the greatest princes seek to trace their descent to some ancient sage, dressed in a bit of loin-cloth, living in a forest, eating roots, and studying the *Vedas*. It is there that the Indian prince goes to trace his ancestry. You are of the High caste when you can trace your ancestry to a Rishi, and not before that. Our ideal of high birth, therefore, is different from that of others. Our ideal is the Brahmin of spiritual culture and renunciation. By the Brahmin ideal what do I mean? The ideal Brahminness in which

whose ideal man was the Brahmin,

the embodiment of unworldliness and true wisdom.

worldliness is altogether absent and true wisdom is abundantly present. That is the ideal of the Hindu race. Have you not heard how it is declared that he, the Brahmin, is not amenable to law, that he has no law, that he is not governed by kings, and that his body cannot be hurt? That is perfectly true. Do not understand it in the light which has been thrown upon it by interested and ignorant fools, but understand it in the light of the true and original *Vedàntic* conception. If the Brahmin is he who has killed all selfishness and who lives and works to acquire and to propagate wisdom and the power of love, a country that is inhabited by such Brahmins altogether, by men and women who are spiritual and moral and good, is it strange to think of that country as being above and beyond all law? What police, what military are necessary to govern them? Why should any one govern them at all? Why should they live under a government? They are good and noble, they are the men of God, these are our ideal Brahmins, and we read that in the *Satya-Yuga* there was only one caste to start with, and that was that of the Brahmin. We read in the *Mahâbhàrata* that the whole world was in the beginning peopled with Brahmins, and that as they began to degenerate they became divided into different castes, and that when the cycle turns round they will all go back to that Brahminical origin. This cycle is now turning round, and I draw your attention to this fact. Therefore our solution of the caste question is not degrading those who are already high up, is not running amuck through food and drink, is not jumping out of our own limits in order to have more enjoyment; but it comes by every one of us fulfilling the dictates of our *Vedântic* religion, by our attaining spirituality and by our becoming the ideal Brahmin. There is a law laid on each one of you here in this land by your ancestors whether you are Aryans, or non-

There was only one caste, the Brahmin, in the Satya yuga.

According to the law of cycles the world is again moving towards this ideal brahminness.

Aryans, Rishis, or Brahmins, or the very lowest out-castes. The command is the same to you all, and that you must not stop at all without making progress and that, from the highest man to the lowest Pariah, every one in this country has to try and become the ideal Brahmin. This *Vedantic* idea is applicable not only here but over the whole world. Such is our ideal of caste, meant for raising all humanity slowly and gently towards the realisation of that great ideal of the spiritual man who is non-resisting, calm, steady, worshipful, pure, and meditative. In that ideal there is God.

This is the true ideal of caste.

How are these things to be brought about? I must again draw your attention to the fact that cursing and vilifying and abusing do not and cannot produce anything good. They have been tried for years and years, and no valuable result has been obtained. Good results can be produced only through love, through sympathy. It is a great subject, and it requires several lectures to elucidate all the plans that I have in view, and all the ideas that are, in this connection, coming to my mind day after day. I must therefore conclude, only reminding you of this fact, that this ship of our nation, O Hindus, has been usefully plying here for ages. To-day, perhaps, it has sprung a few leaks; to-day, perhaps, it has become a little worn; and if such is the case, it behoves you and I, children of the soil, to try our best to stop these leaks and holes. Let us tell our countymen of the danger, let them awake, let them mind it. I will cry at the top of my voice from one part to the other of this country to awaken the people to know their situation and their duty therein. Suppose they do not hear me, still I shall not have one word of abuse for them, not one word of curse. Great has been our nation's work in the past, and if we cannot do greater things in the future, let us have this consolation, let us all

This can be realized only through love not hatred and abuse.

die and sink together in peace. Be patriots, love the race which has done such great things for us in the past. Aye, the more I compare notes the more I love you, my fellow-countrymen; you are good and pure and gentle; and you have been always tyrannised over; such is the irony of this material world of *Mâyâ*. Never mind that; the spirit will triumph in the long run. In the meanwhile let us work and let us not abuse our country, let us not curse and abuse the weather-beaten and work-worn institutions of our thrice-holy mother-land. Have not one word of condemnation, even for the most superstitious and the most irrational of its institutions, for they also must have served to do us good in the past. Remember always that there is not in the world one other country whose institutions are really better in their aims and objects than the institutions of this land. I have seen castes in almost every country in the world, but nowhere is their plan and purpose so glorious as here. If caste is thus unavoidable, I would rather have a caste of purity and culture and self-sacrifice than a caste of dollar. Therefore utter no words of condemnation. Close your lips and let your hearts open. Work out the salvation of this land and of the whole world, each of you thinking that the entire burden is on your shoulders. Carry the light and the life of the *Vedànta* to every door and rouse up the divinity that is hidden within every soul. Then, whatever may be the measure of your success, you shall have this satisfaction, that you have lived, worked and died for a great cause. In the success of this cause, howsover brought about, is centred the salvation of humanity here and hereafter.

Our future work defined.

En route from Kumbhakonam to Madras the experiences of the previous journey from Madura were repeated. The citizens of Mayavaram met him on the station platform and presented him with an address. The platform

was crowded. Mr. D. Natesa Aiyar read the following address :—

TO SRIMAT SWAMI VIVEKANANDA.

REVERED SIR,

We, the citizens of Mayavaram, beg leave to approach you to express our humble gratitude and respect for the invaluable services you have rendered to our mother country by expounding the truths of Hinduism in countries abroad. We feel deeply on this occasion to express our sentiments of admiration and regard for you for the great and onerous work in the cause of our religion so uniquely winning renown wherever you went. We are, Sir, fully conscious of the great trouble and self-sacrifice this noble task had caused you. We fervently pray that you may be long spared in health and strength to continue this labour of love you have so nobly undertaken.

The Swami in reply thanked them in fitting terms. He said he has not done anything great, and any body else would be better. Yet he was pleased to see that even his small labour was being gratefully appreciated ; he would be glad to visit Mayavaram on another occasion. The train moved off amidst great enthusiasm.

——:x:——

MADRAS.

A huge crowd met the train at Madras, and many thousand people took part in the procession which passed through no less than seventeen triumphal arches. For a part of the distance the horses were removed from the Swami's carriage, and he was drawn by the people to Castle Kernan, where he stayed during his visit.

The address presented by the Madras Reception Committee on the Sunday following read as follows :—

Madras address.

REVERED SWAMIN.—

On behalf of your Hindu Coreligionists in Madras, we offer you a most hearty welcome on the occasion of your return from your Religious Mission in the West. Our object in approaching you with this address is not the performance of any merely formal or ceremonial function ; we come to offer you the love of our hearts and to give expression to our feeling of thankfulness for the services which you, by the grace of God, have been able to render to the great cause of Truth by proclaiming India's ancient and lofty religious ideals. When the Parliament of Religions was organized at Chicago, some of our countrymen felt naturally anxious that our noble and ancient religion should be worthily represented therein and properly expounded to the American nation and through them, to the Western World at large. It was then our privilege to meet you and to realise once again, what has so often proved true in the history of nations, that with the hour rises the man who is to help forward the cause of Truth. When you undertook to represent Hinduism in the Parliament of Religions, most of us felt, from what we had known of your great gifts, that the cause of Hinduism would be ably upheld by its representative in that memorable religious assembly. Your presentation

of the doctrines of Hinduism at once clear, correct, and authoritative not only produced a remarkable impression in the Parliament of Religions itself but has also led a number of men and women even in foreign lands to realise that out of the fountain of Indian spirituality refreshing draughts of immortal life and love may be taken, so as to bring about a larger, fuller and holier evolution of humanity than has yet been witnessed on this globe of ours. We are particularly thankful to you for having called the attention of the representatives of the World's Great Religions to the characteristic Hindu doctrine of the Harmony and Brotherhood of Religions. No longer is it possible for really enlightened and earnest men to insist that Truth and Holiness are the exclusive possessions of any particular locality or body of men or system of doctrine and discipline or to hold that any faith or philosophy will survive to the exclusion and destruction of all others. In your own happy language which brings out fully the sweet harmony in the heart of the Bhagavad Gitâ "The whole world of religions is only a travelling, a coming up of different men and women through various conditions and circumstances to the same goal." Had you contented yourself with simply discharging this high and holy duty entrusted to your care, even then, your Hindu co-religionists would have been glad to recognize with joy and thankfulness the inestimable value of your work. But in making your way into Western countries you have also been the bearer of a message of light and peace to the whole of mankind based on the old teachings of India's "Religion Eternal." In thanking you for all that you have done in the way of upholding the profound rationality of the religion of the Vedànta, it gives us great pleasure to allude to the great task you have in view, of establishing an active mission with permanent centres for the propagation of our religion and philosophy. The undertaking to which you propose to devote your energies is worthy of the holy tradition you represent and worthy, too, of the spirit of the great Guru who has inspired your life and its aims. We hope and trust that it may be given to us also to associate ourselves with you in this noble work. We fervently pray to Him who is the all-knowing and all-

merci-ful Lord of the Universe to bestow on you long life and full strength and to bless your labours with that crown of glory and success which ever deserves to shine on the brow of immortal Truth.

Address from the Maharajah of Khetri.

YOUR HOLINESS :—

I wish to take this early opportunity of your arrival and reception at Madras to express my feelings of joy and pleasure on your safe return to India and to offer my heartfelt congratulation on the great success which has attended your unselfish efforts in Western lands where it is the boast of the highest intellects that "not an inch of ground once conquered by science has ever been reconquered by Religion"—although indeed Science has hardly ever claimed to oppose true Religion. This holy land of Aryavarta has been singularly fortunate in having been able to secure so worthy a representative of her sages at the Parliament of Religions held at Chicago, and it is entirely due to your wisdom, enterprise and enthusiasm that the Western world has come to understand what an inexhaustible store of spirituality India has even to-day. Your labours have now proved beyond the possibility of doubt that the contradictions of the world's numerous creeds are all reconciled in the universal light of the Vedànta and that all the peoples of the world have need to understand and practically realize the great truth that, 'unity in variety' is nature's plan in the evolution of the universe, and that only by harmony and brotherhood among Religions and by mutual toleration and help can the mission and destiny of humanity be accomplished. Under your high and holy auspices and the inspiring influence of your lofty teachings, we of the persent generation have the privilege of witnessing the inauguration of a new era in the world's history in which bigotry, hatred and conflict may, I hope, cease and peace, sympathy and love reign among men. And I in common with my people pray that the blessings of God may rest on you and your labours.

When the addresses had been read the Swami left the hall and mounted to the box seat of a carriage in the

rear. There must have been at least ten thousand people around, and as only a small proportion could hear, those on the outside in their endeavours to approach the carriage quite prevented any chance of holding a successful meeting. However, the Swami was able to make the following short reply, postponing his reply proper to a further occasion :—

Man proposes and God disposes, so it is said, gentlemen. It was proposed that the addresses and the replies should be carried in the English fashion. But here God disposes—I am speaking to scattered audience from the chariot in the *Gita* fashion. Thankful we are, therefore, that it should have happened. It gives a zest to the speech and strength to what I am going to tell you. I do not know whether my voice will reach all of you, but I will try my best. I never before had an opportunity of addressing a large open air meeting. The wonderful kindness, the fervent and enthusiastic joy with which I have been received from Colombo to Madras, and seem likely to be received with all over India, have, passed even my most sanguine expectations, but that only makes me glad for it proves the assertion which I have made again and again in the past, that as each nation has one ideal as its vitality, as each nation has one particular groove which is to become its own, so religion is the peculiarity of the growth of the Indian mind. In other parts of the world religion is one of the many considerations, in fact it is a minor occupation. In England, for instance, religion is part of the national policy. The English Church belongs to the ruling class, and, as such, whether they believe in it or not, they all support it, thinking that it is their Church. Every gentlemen and every lady is expected to belong to that Church. It is a sign of gentility. So with other countries, there is a great national power ; either it is

Religion is the ideal of the Indian nation.

represented by politics or it is represented by some intellectual pursuits ; either it is represented by militarism or commercialism. There the heart of the nation beats; and religion is one of the many secondary ornamental things which that nation possesses. Here in India it is religion that forms the very core of the national heart. It is the back-bone, the bed-rock, the foundations upon which the national building has been built. Politics, power, even intellect form a secondary consideration here. Religion, therefore, is the one consideration in India. I have been told a hundred times of the want of information there is among the masses of the Indian people; and that is true. Landing in Colombo I found not one of them had heard of the political upheavals going on in Europe, the changes, the downfall of ministries, and so forth. Not one of them had heard of what is meant by socialism, and anarchism, of this and that change in the political atmosphere of Europe. But that there was a Sannyāsin from India sent over to the Parliament of Religions, that he had achieved some sort of success, had become known to every man, woman, and every child in Ceylon. It proves that there is no lack of information, nor lack of desire for information where it is of the character that suits them, when it falls in line with the necessities of their life. Politics and all these things never formed a necessitiy of Indian life, but Religion and spirituality have been the one condition upon which it lived and thrived, and has got to live in the future. Two great problems are being decided by the nations of the world. India has taken up one side, and the rest of the world has taken the other side. And the problem is this; who is to survive? What makes one nation survive and the others die, whether love should survive or hatred, whether enjoyment should survive or renunciation; whether matter should survive or

Problem of life.

Renunciation or enjoyment, the secret of national existence?

the spirit, in the struggle of life. We think as our ancestors, away back in historical ages, did ; where even tradition cannot pierce the gloom of that past, there our glorious ancestors have taken up their side of the problem and have thrown the challenge to the world. Our solution is renunciation, giving up, powerlessness and love, these are the fittest to survive. Giving up the senses makes a nation to survive. As a proof of this, here is History to-day telling us of mushroom nations rising and falling almost every century—starting up from nothingness, making vicious play for a few days and then melting. This gigantic, big race, with some of the greatest problems of misfortune and danger, and vicissitude, which never fell upon the head of any other nation of the world, survive because it has taken the side of Renunciation ; for without Renunciation how can there be Religion. Europe is trying to solve the other side of the problem how much a man can have ; how much more power a man can possess, by hook or crook, by some means or other. Competition, cruel, cold and heartless, is the law of Europe. Ours is caste, breaking competition, checking its forces, mitigating its cruelties, smoothening the passage of the human soul through this mystery of life.

At this stage the crowd became so unmanageable that the Swami could not make himself heard to advantage. He therefore ended his address with these words :—

Friends I am very much pleased with your enthusiasm. It is marvellous. Do not think that I am displeased with you at all ; I am, on the other hand, intensely pleased at the show of enthusiasm. That is what is required—tremendous enthusiasm. Only make it permanent ; keep it up. Let not the fire die out. We want to work great things in India. For that I require your help ; such enthusiasm

is necessary. It is impossible to hold this meeting any longer. I thank you very much for your kindness and enthusiastic welcome. In calm moments we shall have better thoughts and ideas to exchange; now for the time my friends good bye.

It is impossible to address you on all sides, therefore you must content yourselves this evening with merely seeing me. I will reserve the speech to some other occasion. I thank you very much for your enthusiastic welcome."

Five other lectures were given in Madras, of all of which reports follow. For the first of these the Swami selected, "My Plan of Compaign" as his subject. He spoke on this subject as follows :—

MY PLAN OF CAMPAIGN.

As the other day we could not proceed, owing to the crowd, I shall take this opportunity of thanking the people of Madras for the uniform kindness that I have received at their hands. I do not know how more to express my gratitude for the beautiful words that have been expressed in everyone of those addresses, excepting that I pray the Lord to make me worthy of the kind and generous expressions, and may I work all my life for the cause of our religion, and to serve our Mother-land, and may the Lord make me worthy of them. Gentlemen, with all my faults I think I have a little bit of boldness. I had a message from India to the West and boldly I gave it to the American and the English people. I want, before going into the subject of the day, to speak a few bold words to you all. There have been certain circumstances growing around me, trying to thwart me, oppose my progress, and crush me out of existence, if they could. Thank God they have failed, as such attempts will

always fail. But there has been, for the last three years, a certain amount of misunderstanding, and so long as I was in foreign lands, I held my silence and did not even speak one word; but now, standing upon the soil of my motherland, I want a few words of explanation. Not that I care what the result will be of these words—not that I care what feeling I shall evoke from you by these words; I care very little, I am the same Sannyāsin that entered your city about four years ago with his staff and *kamandalu*; the same broad world is before me. Without further preface let me begin. First of all, I have to say a few words about the Theosophical Society, it goes without saying that a certain amount of good work has been done to India by the Theosophical Society; as such every Hindu is grateful to these people, expecially to Mrs. Besant, for, though I know very little of her, yet what little I know has impressed me with the idea that she is a sincere well-wisher of this motherland of ours, and that she is doing the best in her power to raise our country. For that, the eternal gratitude of every true-born Indian is hers, and all blessings be on her and hers for ever. But that is one thing—and joining the Society of the Theosophists is another. Regard and estimation and love are one thing and swallowing everything any one has to say, without reasoning, without criticising, without analysing, is quite another. There is another talk going round that the Theosophists helped the little achievements of mine in America and in England. I have to tell you in plain words that every bit of it is wrong, every bit of it is untrue. We hear so much tall-talk in this world of liberal ideas and sympathy with differences of opinion. That is very good, but as a fact we find that one sympathises with another so long as the other believes in everything he has got to say, and as soon as he dares to differ, that

Regarding the Theosophical Society.

sympathy is gone, that love vanishes. There are others, again, who have there own axes to grind, and if anything arises in a country which prevents the grinding of their own axes, their hearts burn, any amount of hatred comes out, and they do not know what to do. What harm to the Christian missionary that the Hindus are trying to cleanse their own houses? What injury will it do to the Brahma Samaj and other reform bodies that the Hindus are trying their best to reform themselves? Why should they stand in opposition? Why should they be the greatest enemies of these movements? Why? I ask. It seems to me that their hatred and jealousy are so bitter that no why or how can be asked there.

The Christian Missonary and Brahma Samaj.

One word more, I read in the organ of the social reformers that I am called a Sūdra and am challenged as to what right a Sūdra has to become a Sannyāsin. To which I reply—if my caste is the Sūdra, then the editor's caste is the Pariah. I trace my descent to one at whose feet every Brahmin lays flowers when he utters the words—*Yamāya dharmarājāya chitraguptāya vai namah*—and whose descendants are the purest of Kshatriyas. If you believe in your mythology, or your Purānic scriptures, let these Bengalee reformers know that my caste, apart from other services in the past, ruled half of India for centuries. If my caste is left out of consideration, what will there be left of the present day civilisation of India? In Bengal alone my blood has furnished them with their greatest philosopher, the greatest poet, the greatest historian, the greatest archæologist, the greatest religious preachers; my blood has furnished India with the greatest of her modern scientists. My caste is the Sūdra! Then this editor, I again repeat, is Pariah. He ought to have known a little of our own history, and to have known a little of our three castes, the Brahmin, the Kshatriya, and the Vaisya have equal

right to be Sannyāsins; the *Traivarnika* have equal rights to the Vedas. This was all in the way. I just quoted this. I am not hurt at all if they call me a Sūdra. It will be a little reparation for the tyranny of my ancestors over the poor. If I am a Pariah I will be all the more glad, for I am the disciple of a man, who—the Brahmin of Brahmins—wanted to cleanse the house of a Pariah; and of course the Pariah would not allow him; how could he? That this Brahmin Sannyāsin should come and cleanse his house! And this man woke up in the dead of night, entered surreptitiously the house of this Pariah, cleansed his W. C., and with his long hair wiped the place, and that he did day after day in order that he might make himself the servant of all. I bear the feet of that man on my head; he is my hero; that hero's life I will try to imitate. That is how a Hindu seeks to uplift you, how Hindus uplift the masses, and without any foreign influence. Twenty years of occidental civilisation brings the illustration of the man who wants to starve his own friend in a foreign land simply because this friend is popular, simply because he thinks that this man stands in the way of his making money. And the other is an illustration of what Hinduism itself will do, genuine, orthodox, and at home. Let any one of our reformers bring out that life, ready to cleanse the W. C., of a Pariah, and wipe it with his hair, and then I sit at his feet and learn, and not before that. One ounce of practice is worth twenty-thousand tons of big talk.

Social Reform Societies criticized.

Now I come to the reform societies in Madras. They have been very kind to me. They have given me very kind words, and they have pointed out, and I heartily agree with them, that there is a difference between the reformers of Bengal and those of Madras. Many of you will remember that I have told you very often that Madras is in a very beautiful position just now. It has

not got into the play of action and reaction as Bengal has done. Here there is steady and slow progress all through; here is growth, and not reaction. In many cases, and to a certain extent, there is revival in Bengal, but in Madras it is not a revival, it is a growth, a natural growth. As such, I entirely agree with what the reformers point out as the difference between the two races; but there is one difference which they do not understand. Some of these societies, I am afraid, try to intimidate me to join themselves. That is a strange thing for them to attempt. A man who has met starvation face to face for fourteen years of his life, who has not known what to eat the next day, and where to sleep, cannot be intimidated so easily. A man who dared to live where the thermometer registered thirty degrees below zero, almost without clothes, without knowing where the next meal was to come from, cannot be intimidated so easily in India. This is the first thing I will tell them—I have a little bit of will of my own. I have my little experience too and I have a message for the world which I will deliver without fear, and without care for the future. To the reformers I will point out, I am a greater reformer than any one of them. They want to reform only little bits. I want root and branch reform. Where we differ is exactly in the method. Theirs is the method of destruction, mine is that of construction. I do not believe in reform; I believe in growth. I do not dare to put myself in the position of God and dictate unto our society 'This way you should move and not that way.' I simply want to be like the squirrel in the building of Rama's bridge, who was quite content to put on the bridge his little quota of sand-dust. That is my position. This wonderful national machine has worked through ages! this wonderful river of national life is flowing before us. Who knows, and who dares to say whether it is good, and how

True method of reform is construction not destruction.

it shall move ? Thousands of circumstances are crowding around it, giving it a special impulse, making it dull at times, and quicker at others. Who dares command its motion ? Ours is only to work, as the Gita says, and stand by contented. Feed it with the fuel it wants, but the growth is its own ; none can dictate its growth to it. Evils are plentiful in our society. So are there evils in every other society. Here the earth is soaked some times with widows' tears ; there, in the West, the air is poisoned with the breath of sobs of the unmarried. Here poverty is the great bane of life ; there the life-weariness of luxury is the great bane that is upon the race. Here men want to commit suicide because they have nothing to eat ; there they commit suicide because they have so much to eat. Evil is everywhere, like old rheumatism. Drive it from the foot it goes to the head : drive it from there, it goes somewhere else. It is a question of chasing it from place to place ; that is all. Aye, children, to remedy evil is the true way. Our philosophy teaches that evil and good are eternally conjoined, the obverse and the reverse of the same metal. Have one, you have to get the other ; make one billow in the ocean, it must be at the cost of some hollow somewhere. Nay, all life is evil. No breath can be breathed without killing someone else ; not a morsel of food can be eaten without depriving some body of it. This is the law ; this is philosophy. Therefore the only thing we can do is to understsnd that all this work against evil is more subjective than objective. The work against evil is more educational than actual, however big we may talk. Aye, this first of all is the idea of work against evil, and it ought to make us calmer, it ought to take fanaticism out of our blood ; and then the history of the world teaches us that wherever there have been fanatical reforms the only result has been that they have defeated their own

Evils exist everywhere and always,

conjoined with good.

Education is therefore the only form of work against evil.

Calmness not fanaticism is wanted in such a work

ends. No greater upheaval for the establishment of right and liberty can be imagined than the war for the abolition of slavery in America. You all know about it. And what has been its result ? The slaves are a hundred times worse off to-day than they were before the abolition. Before the abolition, these poor negroes were the property of somebody, and, as properties, they had to be looked after so that they might not deteriorate. To-day they are the property of nobody. Their lives are of no value ; they are burnt alive on mere pretences. They are shot down without any law for their murderers ; for they are niggers, they are not human beings, they are not even animals ; and that is the effect of such violent taking away of evil by law, or by fanaticism. Such is the testimony of history against every fanatical movement, even for doing good. I have seen that. My own experience has taught me that. Therefore I cannot join anyone of these condemning societies. Why condemn ? There are evils in every society ; everybody knows it ; every child of to-day knows it ; he can stand upon a platform and give us a harangue on the awful evils in Hindu Society. Every uneducated foreigner who comes here globe-trotting, takes a vanishing railway view of India, and lectures most learnedly on the awful evils in India. We admit it. Everybody can show what evil is, but he is the friend of mankind who finds a way out of the difficulty. Like the drowning boy and the philosopher, when the philosopher was lecturing him —"Take me out of the water first ;" so our people cry "We have had lectures enough, societies enough, papers enough, where is the man who lends us a hand to drag us out ? Where is the man who loves us really ? Where is the man that has sympathy with us ?" Aye, that man is wanted. That is where I differ entirely from these reform movements. A hundred years they have been here.

Fanatical or violent movements always end in worse evils.

Hence the true method of reform is not condemnation but sympathy.

What good has been done, excepting the creation of a most vituperative, a most condemnatory literature? Would to God it was not there! They have criticised, condemned, abused the orthodox until the orthodox have caught their tone, and paid them back in their own coin, and the result is the creation of a literature in every vernacular which is the shame of the race, the shame of the country. Is this reform? Is this leading the nation to glory? Whose fault is this?

Another difficulty is:—

There is, then, another great consideration. Here in India, we have always been governed by kings; kings have made all our laws. Now the kings are gone, and there is no one left to make a move. The Government dare not; it has to fashion its ways according to the growth of public opinion. It takes time, quite a long time, to make a healthy, strong, public opinion which will solve its own problems; and in the interim we shall have to wait. The whole problem of social reform, therefore, resolves itself into this: where are those who want reform? Make them first. Where are the people? The tyranny of a minority is the worst tyranny that the world ever sees. A few men who think that certain things are evil will not make a nation move. Why does not the nation move? First educate the nation, create your legislative body, and then the law will be forthcoming. First create the power, the sanction from which the law will spring. The kings are gone; where is the new sanction, the new power of the people? Bring it up. Therefore, even for social reform, the first duty is to educate the people, and you must have to wait till that time comes. Most of the reforms that have been agitated for during the last century have been ornamental. Every one of these reforms only touches the first two castes, and no other. The question of widow marriage would not touch

With the passing away of our kings has gone the sanction of our laws.

New Sanction in the shape of public opinion must be created,

by means of Education.

seventy per cent. of the Indian women, and all such questions only reach the higher castes of Indian people who are educated, mark you, at the expense of the masses. Every effort has been spent in cleaning their own houses, making themselves nice and in looking pretty before foreigners. That is no reformation. You must go down to the basis of the thing, to the very roots. That is what I call radical reformation. Put the fire there and let it burn upwards and make an Indian nation. And the problem is not so easy. It is a big and a vast problem before us; be not in a hurry and, mark my words, this problem has been known these several hundred years. To-day it is the fashion to talk of Buddhism, and Buddhistic agnosticism, especially in the South. Little do they dream that this degradation which we have in our hands to-day has been left by Buddhism.

only then would there be a radical reformation and the making of a nation.

The spread of the reform movement of Buddha due as much to his ethics and his personality.

This is the legacy which Buddhism has left in our hands. You read in books written by men who had never studied the rise and fall of Buddhism that the spread of Buddhism was owing to the wonderful ethics and the wonderful personality of Gautama Buddha. I have every respect and veneration for Lord Buddha, but mark my words, the spread of Buddhism was less owing to the doctrines and less owing to the personality of the great preacher, than to the temples that were built, the idols that were erected, and the gorgeous ceremonies that were put before the nation. Thus Buddhism progressed. The little fire-places in the houses in which the people poured their libations were not strong enough to hold their own against these gorgeous temples and ceremonies, and later on the whole thing degenerated. It became a mass of filth of which I cannot speak before this audience, but those who want to know it may look into those big temples, full of sculptures, in Southern India, and this is

as to the pomp and gorgeousness of worship.

Its legacy are our temples

all the inheritance we have from the Buddhists. Then arose the great reformer, Sankarāchārya and his followers, and all these hundreds of years, since his rising to the present day, have been the slow bringing back of the Indian masses to the pristine purity of the Vedāntic religion. These reformers knew well the evils which existed, yet they did not condemn. They did not say, 'All that you have is wrong, and you must throw it out.' It could never be so. To-day I read that my friend, Dr. Barrows, says that in 300 years Christianity overthrew the Roman and Greek religious influences. That is not the word of a man who has seen Europe, and Greece, and Rome. The influence of Roman and Greek religion is all there, even in Protestant countries, only with changed names, old gods coming in a new fashion. They change their names; the goddesses become Marys and the gods become saints, and the ceremonials become new; even the old title of Pontifex Maximus is there. So these changes cannot be. They are not so easy, and Sankarāchārya knew it. So did Rāmānuja. These changes cannot be. The only other way left them was slowly to bring up to the highest ideal, the existing religion. If they had sought to apply the other method they would have been hypocrites, for the very fundamental doctrine of their religion is evolution, the soul going up towards the highest goal, through all these various stages and phases, and all these stages and phases, therefore, are necessary and helpful, and who dares condemn them?

The method of Sankara & Ramanuja was to attain the perfection & purity of Vedanta through various stages, necessary & helpful.

It has become a trite saying, and every man swallows it at the present time without questioning, that idolatry is wrong. Aye, I once thought so, and for the penalty of that I had to learn my lesson sitting at the feet of a man who got his everything from idols; I allude to Rāmakrishna Paramahamsa. Hindus, if such Rāmakrishna

Image worship is one such stage.

Image worship has produced men like Paramahamsas

Paramahamsas are produced by idol worship, what will you have—the reformer's creed or any number of idols? I want an answer. Take a thousand idols more if you can produce Rāmakrishna Paramahamsas through idol worship. God speed you! Produce such noble natures by any means you have. And idolatry is condemned! Why? Nobody knows. Because some hundreds of years ago some man of Jewish blood happened to condemn it. That is, he happened to condemn everybody else's idols except his own. If God is represented in any beautiful form, or any symbolic form, said the Jew, it is awfully bad; it is sin. But if he is represented in the form of a chest, with two angels sitting on each side, and a cloud hanging over it, it is the Holy of Holies. If God comes in the form of a dove, it is the Holy of Holies. But if he comes in the form of a cow, it is heathen superstition; condemn it. That is how the world goes. That is why the poet says, "what fools we mortals be!" That is why it is difficult to look through each other's eyes, and that is the bane of humanity. That is the basis of hatred and jealousy, of quarrel and of fight. Boys, mustached babies, who never went out of Madras, standing up and wanting to dictate laws to three hundred millions of people, with thousands of traditions at their back! Are you not ashamed? Stand back from such blasphemy, and learn first your lessons! Irreverent boys, simply because you can scrawl a few lines upon a paper and get some fool to publish it for you, you think you are the educators of the world, you think you are the public opinion of India! Is it so? Therefore, this I have to tell to the social reformers of Madras, that I have the greatest respect and love for them. I love them for their great hearts and their love for their country, for the poor, for the oppressed. But what I would tell them with a

Don't condemn it ignorantly

brothers's love is that their method is not right. It has been tried a hundred years and failed. Let us try some new method, and that is all. Did India want for reformers ever? Do you read the history of India? Who was Rāmānuja? Who was Sankar? Who was Nānak? Who was Chaitanya? Who was Kabir? Who was Dādu? Who were all these great preachers, one following the other, a galaxy of stars of the first magnitude? Did not Rāmānuja feel for the lower classes? Did not he try all his life to admit even the Pariah to his community. Did he not try to admit even Mahomedans to his own fold? Did not not Nānak confer with Hindus and Mahomedans, and try to bring about a new state of things? They all tried, and their work is going on. The difference is this. They had not the fanfarronade of the reformers of to-day; they had not curses on their lips as modern reformers have; their lips pronounced only blessings. They never condemned. They said unto the people that the race must always grow. They looked back and they said, "O Hindus, what you have done is good, but, my brothers, let us do better." They did not say, "You have been wicked, now let us be good." They said, "You have been good, but let us now be better." That makes a whole world of difference. We must grow according to our nature. Vain it is to attempt the lines of action foreign societies have engrafted upon us; impossible it is. Glory unto God, that it is impossible, that we cannot be twisted and tortured into the shape of other nations. I do not condemn the institutions of other races; they are good for them, but not for us. What is meat for them may be poison for us. This is the first lesson to learn. With other sciences, other institutions, and other traditions behind them, they have got their present system. We, with our traditions, with thousands of years of *Karma* behind us naturally can only follow our own bent, run in our own

The method of our great Reformers was by love and sympathy.

to induce growth along

lines which our past has marked out for us.

grooves, and that we shall have to do.

My plan is to follow the great builders of our Society.

What is my plan then? My plan is to follow the ideas of the great ancient masters. I have studied their work, and it has been given unto me to discover the line of action they took. They were the great originators of Society. They were the great givers of strength, and of purity, and of life. They did most marvellous work. We have to do most marvellous work also. Circumstances have become a little different; for that the lines of action have to be changed a little, and that is all. I see that each nation, like each individual, has one theme in this life, which is its centre, the principal note around which every other note comes to form the harmony. In another race political power is its vitality, as in England. Artistic life in another and so on. In India religious life forms the centre, the keynote of the whole music of national life, and if any nation attempts to throw of its natural vitality, the direction which has become its own through transmission of centuries, the nation dies—if it succeeds in the attempt. And, therefore, if you succeed in the attempt to throw off your religion and take up either politics or society or any other thing as your centre, as the vitality of your national life, the result will be that you will become extinct. To prevent this you must make all and everything work through that vitality of your religion. Let all your nerves sing their chords through the backbone of your religion. I have seen that I cannot preach even religion in America without showing them its practical effect on social life. I could not preach religion in England without showing the wonderful political changes the *Vedānta* would bring. So, in India, social reform has to be preached by showing how much more spiritual a life the new system will bring, and politics has to be preached by showing how much it will improve the one thing the nation wants, its spirituality.

The line of action must be changed a little not wholly,

to suit the new condition.

Religion is the secrect of our national life and all reformers who make us more spiritual are agreeable.

Every man has his own choice; so has every nation. We made our choice ages ago and we must abide by it. And, after all, it is not such a bad choice. Is it such a bad choice in this world to think, not matter but spirit, not man but God? That intense faith in another world, that intense hatred for this world, the intense power of renunciation, the intense faith in God, the intense faith in the immortal soul, is in you. I challenge any one to give it up. You cannot. You may try to impose upon me by becoming materialists, talking materialism for a few months, but I know what you are; I put my hand on your head, and back you come again as good theists as ever were born. How can you change your nature? That is where you are. So every improvement in India requires first of all an upheaval in religion. To flood India with socialistic or political ideas, first deluge the land with spiritual ideas; that is the first thing to be done. The first work that demands our attention is that the wonderful truths confined in our Upanishads, in our Scriptures, in our Purānas—most marvellous truths—must be brought out from the books, brought out from monasteries, brought out from the forests, brought out from the possession of selected bodies of people, and scattered broadcast all over the land, so that the word may run all over the country, from north to south, and east to west from Himalayas to Comorin, from Scindh to Brahmaputra. Every one must know of them because it is said—This has first to be heard, then thought upon, and then meditated. Let the people hear first, and whoever helps in making the people hear about the great truths in their own scriptures does a *karma* to day that will never be done by anything else that you can do. Says our Vyasa, "In this *kaliyuga* there is one *karma* left. The sacrifices and tremendous Tapases are of no avail now. Of *karma* one remains, and

This has been so, and to change it means death to the nation.

So deluge the land with the spiritual truths of our scriptures.

that is the *karma* of giving. And of these gifts, the gifts of spirituality and spiritual knowledge is the highest; the next gift is the gift of secular knowledge; the next is the gift of life; and the fourth the gift of food. Look at this wonderfully charitable race; look at the amount of gifts that are made in this poor, poor country; look at the hospitality, where a man can travel from the north to the south, having the best of the land, just as if he is friendly, where no beggar starves so long as there is a piece of bread anywhere.

For the duty of giving is the one duty enjoined on us by Vyasa in this yuga.

In this land of charity let us take up the energy of the first two charities, the diffusion of spiritual knowledge. And that diffusion also should not be confined within the bounds of India; it must go out all over the world. This has been the custom. Those that tell you that Indian thought never went outside of India, those that tell you that I am the first Sannyāsin who went to foreign lands to preach, do not know the history of their own race. Again and again this phenomenon has happened. Whenever the world has required it, this perennial flood of spirituality has overflowed and flooded the world. Gifts of political knowledge can be made with the blast of trumpets, and the march of cohorts. Gifts of secular knowledge and social knowledge can be made with fire and sword; but spiritual knowledge can only be given in silence, like the dew that falls unseen and unheard, yet bringing into bloom masses of roses. This has been the gift of India to the world again and again. Whenever there has been a great conquering race, bringing the nations of the world together, making roads and transit possible, immediately India arose and gave her quota of spiritual power to the sum-total of the progress of the world. This has been ages before Buddha was born and the remnants of it are left still in China, yet in Asia Minor, yet in the heart of the Malayan

Spread these outside India throughout the world—

These ideas did go outside India

Archipelago. This was the case when the great Greek conqueror united the four corners of the known world; then rushed out Indian spirituality, and the boasted civilisation of the West is but the little remnant of that deluge. Now the same opportunity has come; the power of England has linked the nations of the world together as was never done before. English roads and channels of communication rush from one end of the world to the other. To-day the world has been linked in such a fashion, owing to English genius, as has never before been done. To-day trade centres have been formed such as have never been before in the history of mankind, and immediately, consciously or unconsciously, India rises up and pours forth her gifts of spirituality, and they must rush through these roads till they have reached the very ends of the world. That I went to America was not my doing, or your doing, but the God of India, who is guiding its destiny will send me, and send hundreds such to all the nations of the world. No power on earth can resist it. This also has to be done. You must go out to preach your religion, preach it to every nation under the sun, preach it to every people. This is the first thing to do. And after preaching spiritual knowledge, along with it will come that secular knowledge and every other knowledge you want; but if you attempt to get the secular knowledge without religion I tell you plainly, vain is your attempt in India, it will never have a hold on the people. Even the great Buddhistic movement was a failure partially on account of that. What can you or I do if it failed? Therefore, my friends, my plan is to start institutions in India, to train our young men to make them preachers of the truths of our scriptures, inside India and outside India. Men, men, these are wanted: everything else will be ready; strong, sincere to the backbone, vigorous, believing young men are wanted. A hundred

at the time of Alexander's invasion.

To day the nations of the world are linked and Indian thought is flooding the world again.

The gift of spiritual ideas will bring you secular knowledge.

To do this duty men are wanted.

such and the world becomes revolutionised. The will is stronger than anything else. Everything must go down before the will, for that comes from God and God Himself; a pure and a strong will is omnipotent. Do you not believe in it? Preach, preach unto them the great truths of your religion; the world waits for them. People have been taught for centuries theories of degradation. They have been told that they are nothing. The masses have been told all over the world that they are not human beings. They have been frightened so for centuries, till they have nearly become animals. Never were they allowed to hear of the *Atman*. Let them hear of the *Atman*—that even the lowest of the low have the *Atman* inside, which never dies and never is born—Him whom the sword cannot pierce, nor the fire burn, nor the air dry, immortal, without beginning or end, the all-pure, omnipotent and omnipresent *Atman*! Let them have faith in themselves, for what makes the difference between the English man and you? Let them talk their religion and duty and so forth. I have found the difference. The difference is here, that the Englishman believes in himself, and you do not. He believes in his being an Englishman and he believes he can do anything. That brings out the God within him and he can do anything he likes. You have been told and taught that you can do nothing, and non-entities you are becoming every day. Therefore, believe in yourselves. What we want is strengthening. We have become weak, and that is why occultisms and mysticisms come to us, these creepy things; there may be great truths in them, but they have nearly destroyed us. Make your nerves strong. What we want is muscles of iron and nerves of steel. We have wept long. No more weeping, but stand on your feet and be men. It is man-making religion that we want. It is man-making theories that we want. It is man-making education

Men of strong will with Faith in themselves.

all round that we want. And here is the test of truth—anything that makes you weak physically, intellectually and spiritually, reject it as poison, there is no life in it, it cannot be true. Truth is strengthening. Good is purity, good is all knowledge; truth must be strengthening, must be enlightening, must be invigorating. These mysticisms, in spite of some grains of truth in them, are generally weakening. Believe me, I have my life-long experience for it, I have travelled every inch of India, searched almost every cave here, lived in the Himalayas for years; know people who lived there all their lives, and the one conclusion that I draw is that it is weakening. And I love my nation, I cannot see you degraded, weakened any more, weak that you are now. Therefore I am bound for your sake and for truth's sake to cry, "Hold!" and to raise my voice against this degradation of my race. Stop where you are; be strong. Go back to your Upanishads, the shining, the strengthening, the bright philosophy, and part from all these mysterious things, all these weakening things. Take up this philosophy; the greatest truths are the simplest things in the world, simple as your own existence. Before you are these truths of the Upanishads. Take them up, live up to them and the salvation of India will be found.

Such men the Upanishads alone will make

Give up these weakening mysticisms.

One word more and I have finished. They talk of patriotism. I believe in patriotism. I also have my own ideal of patriotism. Three things are necessary for great achievements. First feel from the heart. What is in the intellect? Reason? It goes a few steps and there it stops. But through the heart comes inspiration. Love opens the most impossible gates; love is the gate to all the secrets of the universe. Feel, therefore, my would-be-reformers, would-be patriots. Do you feel? Do you feel that millions and millions of the descendants of gods and of sages have become next door neighbours to brutes? Do

What is Patriotism? Three things are necessary for great achievements.

(1) Intense & deep love for the cause of our country.

you feel that millions are starving to-day, and millions have been starving for ages? Do you feel that ignorance has come over the land as a dark cloud? Does it make you restless? Does it make you sleepless? Has it gone into your blood, coursing through your veins, becoming consonant with your heart beats? Has it made you almost mad, are you seized with that one idea of the misery of ruin, and have you forgotten all about your name, all about your fame, your wives, your children, your property, even your own bodies? Have you done that? That is the first step to become a patriot, the first step. I did not go to America, as most of you know, for the Parliament of Religions, but this demon of a feeling was in me and within my soul. I have travelled twelve years all over India, finding no way how to work, and that is why I went to America. Most of you know it who knew me then. Who cares about this Parliament of Religions? Here are my own flesh and blood sinking every day, and who cares for them? This is the first step.

(2) absence of fanaticism & abuse.

You may feel then, but have you found any way out, some practical solution, instead of spending your energies in frothy talk; some help instead of condemnation, some sweet words to soothe their miseries, to bring them out of this living death? Yet that is not all. Have you got the will to do against mountain-high obstructions? If the whole world stands against you sword in hand, would you dare still do what you think is right? If your children are against you, and your wives, if all your money goes, your name dies away, your wealth vanishes, would you still stick to it? Would you still pursue it and go on steadily towards your own goal; as the great King Bhartrihari says—" Let the sages blame or let them praise; let the goddess of fortune come or let her go wherever she likes; let death come to-day, or let it come in hundreds of years; he indeed is

(3) strong will and steady action.

the steady man who does not move one inch from the way of truth." Have you got that ? If you have these three things each one of you will work miracles ; you need not write in the newspapers ; you need not go about lecturing. Your very face will shine. If you live in a cave your thoughts will permeate even through the stone walls, go vibrating all over the world for hundreds of years, may be, until it will catch hold of some brain, and work out there. Such is the power of thought, of sincerity, and of purity of purpose.

Have these three things and nothing will be impossible to you.

One word more. I am afraid I am delaying you. This national ship, my countrymen, my friends, my children—this national ship has been ferrying millions and millions of souls across the waters of life. For scores of shining centuries it has been plying across this water, and scores of millions of souls have been taken to the other shore, to blessedness, through its agency. But to day, perhaps through your own fault, this boat has taken a leak, perhaps it has become a little damaged—would you curse it ? Is it fit that you stand up and pronounce malediction upon its head, one that has done more work than any other thing in the world ? If there are holes in this national ship, this society of ours, we are its children. Let us go there and stop the holes. If we cannot, let us gladly do it with our hearts' blood, or die. We will make a plug of our brains and put them into the ship, but condemn it, never. Say not one harsh word against this society. I love it for its past greatness. I love you all because you are the children of gods, you are the children of the glorious forefathers. All blessings be on you ! Curse you ! Never. I have come to you, my children, to tell you all my plans. If you hear them I am ready to work with you. If you hear them not, even kick me out of India, I will come back and tell you—we are all sinking ; therefore, I am come to

The Nation is weak.

Our duty is to make it stronger or die in the attempt,—and not to condemn it.

sit in the midst of you, and, if we are to sink, let us all sink together, and never let us curse.

The following lecture was given on "The Vedānta in its application to Indian Life":—

VEDANTA IN ITS APPLICATION TO INDIAN LIFE.

Meaning of the word "Hindu"

There is a word which has become very common as an appellation of our race and our Religion. I mean the word "Hindu," which requires a little explanation in connection with what I mean by Vedāntism. This word "Hindu" was the name that the ancient Persians used to apply to the river Sindhu. Wherever in Sanskrit there is an "S," in ancient Persian it changes into "H," so that "Sindhu" became "Hindu"; and you are all aware how the Greeks found it hard to pronounce "H" and dropped it altogether, so that we became Indians, and so on. Now this word, whatever might have been its meaning in ancient times, as the inhabitants of the other side of the Indus, has lost all its force in modern times; for all the people that live on this side of the Indus no more belong to one religion. There are the Hindus proper, the Mahomedans, the Parsees, the Christians, some Buddhists and Jains. The word "Hindu" in its literal sense ought to include all these; but as signifying the Religion it would not be proper to call all these Hindus. It is very hard, therefore, to find any common name for our Religion seeing that this Religion is a collection, so to speak, of various religions, of various ideas, of various ceremonials, and forms, all gathered together almost without a name, and without a church, and without an organisation. The only point where, perhaps, all our sects agree, is here, that we all believe in the Scriptures—the Vedas. This perhaps is certain that no man can have a right to be called a Hindu who does not admit the supreme authority of the

To be a Hindu one must accept the authority of the Vedas.

Vedas. All these Vedas, as all of you are aware, are divided into two portions—the *Karma Kānda* and the *Jnāna Kānda*, the *Karma Kānda*, including various sacrifices and ceremonials, of which the larger part has become disused in the present age. The *Jnāna Kānda*, as embodying the spiritual teachings of the Vedas known as the Upanishads and the Vedānta, have always been cited as the highest authority by all our teachers, our philosophers, and our writers, whether Dualist, or Qualified Monist, or Monist. Whatever be his philosophy or sect, every one in India has to find his authority in the Upanishads. If he cannot, his sect would be heterodox. Therefore perhaps the one name in modern times which would designate every Hindu througout the land would be "Vedāntist" or "Vaidik" as you may put it; and in that sense I always use the words "Vedāntism" and "Vedānta.' I want to make it a little clearer, for of late it has become the custom of most people to identify the word Vedānta with the Advaitic system of the Vedānta Philosophy. We all know that Advaitism is only one branch of the various philosophic systems that have been founded on the Upanishads. The followers of the Visishtādvaitic system have as much reverence for the Upanishads as the followers of the Advaita, and the Visishtādvaitists claim as much authority far the Vedānta as the Advaitist. So do the Dualists; so does every other sect in India; but the word Vedāntist has become somewhat identified in the popular mind with the Advaitist, and perhaps with some reason because, although we have the Vedas for our Scriptures, we have Smritis and Purānas,—subsequent writings—to illustrate the doctrines of the Vedas; these of course have not the same weight as the Vedas. And the law is that wherever these Purānas and Smritis differ from any part of the Sruti, the Sruti must be followed and the Smriti

that is the Gnana Kanda or the Upanishads.

Hence Vedantist is a better name.

Why Vedanta is identified with Advaita?

rejected. Now in the expositions of the great Advaitic philosopher Sankara and the school founded by him we find most of the authorities cited are of the Upanishads, very rarely is an authority cited from the Smritis, except, perhaps, to elucidate a point which could hardly be found in the Srutis. On the other hand other schools take more and more refuge in the Smritis and less and less in the Srutis, and as we go to the more and more Dualistic sects we find a proportionate quantity of the Smritis quoted which is out of all proportion to what we should expect from a Vedāntist. It is perhaps because these gave such predominance to the Purānic authorities that the Advaitist came to be considered as the Vedāntist *par excellence*, if I may say so.

Because Sankara cites the authority of the Srutis more than any other.

However it might have been, as we have seen, the word Vedānta must cover the whole ground of Indian Religious life, and it being the Vedas, by all acceptance it is the most ancient literature that we have ; for whatever might be the idea of modern scholars, the Hindus are not ready to admit that parts of Vedas were written at one time and parts were written at another time. They of course still hold on to their belief that the whole of the Vedas were produced at the same time, rather if I may so call it—they were never produced, that they always existed in the mind of the Lord. Thus this is what I mean by the word Vedānta, to cover the ground of Dualism, of Qualified Monism and Advaitism in India. Perhaps we may take in parts even of Buddhism, and of Jainism too, if they would come in,—for our hearts are sufficiently large. It is they that will not come in ; we are ready ; for upon severe analysis you will always find that the essence of Buddhism was all borrowed from the same Upanishads ; even the ethics, the so-called great and wonderful ethics of Buddhism, were word for word there,

Vedanta covers the whole religious thougnts of India.

Even Jainism and Buddhism which are in essence of Upanishadic origin.

in some or other books of the Upanishads, and so all the good doctrines of the Jains were there minus their vagaries. In the Upanishads, also, we find the germs of all the subsequent development of Indian religious thought. Sometimes it has been urged without any ground whatsoever that there is no ideal of *Bhakti* in the Upanishads. Those that have been students of Upanishads know that it is not true at all. There is enongh of *Bhakti* in every Upanishad, if you will only seek for that; but many other ideas which are found so fully developed in later times in the Purānas and other Smritis are only in the germ in the Upanishads. The sketch, the skeleton, was there, as it were. It was filled in in some of the Purānas. But there is not one full-grown Indian ideal that cannot be traced back to the same source—the Upanishads. Certain ludicrous attempts have been made by persons without much Upanishadic scholarship to trace *Bhakti* to some foreign source; but as you all know these have all been proved to be failures and all that you want of *Bhakti* is there, even in the Samhitas, not to speak of the Upanishads—it is there worship and love and all the rest of that; only the ideals of *Bhakti* are becoming higher and higher. In the Samhita portions, now and, then, you find traces of a religion of fear and tribulation; in the Samhitas now aud then you find a worshipper quaking before a Varuna, or some other god. Now and then you will find they are very much tortured by the idea of sin, but the Upanishads have no place for the delineation of these things. There is no religion of fear in the Upanishads; it is one of Love, and one ot Knowledge.

The ideal of Bhakti is a growth of the Upanishadic idea and not foreign.

These Upanishads are our Scriptures. They have been differently explained, and, as I have told you already, whenever there is a difference between subsequent Purānic literature and the Vedas, the Purānas must give way.

Upanishads are our Scriptures.

But it is at the same time true that as a practical result we find ourselves 90 per cent Purānics and 10 per cent. Vaidiks, even if that at all. And we all find the most contradictory usages prevailing in our midst, religious opinions which scarcely have any authority in the Scriptures of the Hindus prevailing in societies, and in many cases we find with astonishment, we read books and see, customs of the country that neither have their authority in the Vedas, nor in the Smritis, nor in the Purānas, but are simply local customs; and yet each ignorant villager thinks that if that little local custom dies out he will no more remain a Hindu. In his mind Vedāntism and these little local customs have been indissolubly identified. In reading the Scriptures it is hard for him to understand that what he was doing has not the sanction of the Scriptures, and that the giving up of them will not hurt him at all, but on the other hand will make him a better man. Secondly, there is the other difficulty. These Scriptures of ours have been very vast. We read in the Mahābhāshya of Patanjali, that great philological work, that the Sāma Veda had one thousand branches. Where are they all? Nobody knows. So with each of the Vedas; the major portion of these books has disappeared, and it is only the minor portion that remains to us. They were all taken charge of by particular families; and either these families died out, or were killed under foreign persecution, or somehow became extinct; and with them, that branch of the learning of the Vedas they took charge of became extinct also. This fact we ought to remember as it always forms the sheet-anchor in the hands of those who want to preach anything new, or to defend anything even, against the Vedas. Wherever we know in India there is a discussion between local custom and the Srutis, and whenever it is pointed out that the local custom is against the Scriptures, the argument that is

Difficulties in the right understanding of them. Local custom mistaken for Vedanta.

The existing scriptures are a part of what once existed.

forwarded is that it is not, that the custom existed in the branch of the Srutis which has become extinct; this has also been a custom. In the midst of all these varying methods of reading and commenting on our Scriptures it is very difficult indeed to find the thread that runs through all of them; for we become convinced at once that there must be some common ground underlying all these varying divisions and sub-divisions, there must be harmony, a common plan, upon which all these little bits of buildings have been constructed, some basis common to this apparently hopeless mass of confusion which we call our religion. Else it could not have stood so long, it could not have endured so long.

All new departures have been greeted as only extinct customs

However there is a common basis on which these rest.

Coming to our commentators again, we find another difficulty. The very same Advaitic commentator, whenever an Advaitic text comes, preserves it just as it is; but as soon as a Dualistic text presents itself before him he tortures it, if he can, brings the most queer meaning out of it. Sometimes the "Unborn" becomes a "goat," such wonderful changes. "*Ajā*" the "Unborn" is explained as "*Ajā*" a she-goat, to suit the commentator. In the same way, if not in a still worse fashion, the texts are handled by the Dualistic commentator. Every Dualistic text is preserved, and every text that speak of non-dualistic philosophy, is tortured in any fashion they like. This Sanskrit language is so intricate, the Sanskrit of the Vedas is so ancient, and the Sanskrit philology so perfect, that any amount of discussion can be carried on for ages in regard to the meaning of any word. If a Pandit takes it into his head, anybody's prattle can be made into correct Sanskrit by force of argument and quotations of texts and rules. These are the difficulties in our way of understanding the Upanishads. It was given to me to live with a man who was as ardent a Dualist, as ardent an Advaitist,

(3) Text-torturing by the commentators

as ardent a *Bhakta*, as a *Jnāni*. And living with this man first put it into my head to understand the Upanishads and the texts of the Scriptures from an independent and better basis than blindly following the commentators; and in my humble opinion, and in my humble researches, I came to this conclusion, that these texts are not at all contradictory. So we need not have any fear of text-torturing at all! They are beautiful, aye, they are most wonderful, and they are not contradictory, but wonderfully harmonious, one idea leading to the other. But the one fact I found is that in all the Upanishads you will find that they begin with Dualistic ideas, with worship and all that, and they end with a grand flourish of Advaitic ideas.

Rāmakrishna Deva taught true canon of interpretation.

which harmonised all systems.

Now, therefore, I find, in the light of this man's life, that the Dualist and the Advaitist need not fight each other; each has a place, and a great place in the national life; the Dualist must remain; he is as much part and parcel of the national religious life as the Advaitist; one cannot exist without the other; one is the fulfilment of the other; one is the building, the other is the top; the one the root, the other the fruit, and so on. Then again any attempt to torture the texts of the Upanishads appears to me very ridiculous, for I begin to find out that the language was so wonderful; apart from all its merits as the greatest philosophy, apart from its wonderful merit as theology, as showing the path of salvation of mankind, the Upanishadic literature is the most wonderful painting of sublimity that the world has. Here comes out in full force that individuality of the human mind, that introspective intuitive Hindu mind. We have paintings of sublimity elsewhere in all nations, but almost without exception, you will find that their ideal is to grasp the sublime in the muscles. Take for instance, Milton, Dante, Homer or any of those Western Poets. There are wonderfully

according to him each has a place in the evolution of the highest human thought the advaita

sublime passages in them; but there it is always grasping for the senses, the muscles getting the ideal of infinite expansion, the infinite of space. We find the same attempts in the Samhita portion. You know some of those most Wonderful *Riks*, where creation is described, and so on; the very heights of expression of the sublime in expansion, the infinite in space is reached; but, as it were, they found out very soon that the Infinite cannot be reached in that way, that even the infinite space and expansion and the infinite external nature could not express the ideas that were struggling to find expression in their minds, and they fell back upon other explanations. The language became new in the Upanishads; it is almost negative, the language is sometimes chaotic, sometimes taking you beyond the senses, going half way and leaving you there, only pointing out to you something which you cannot grasp, which you cannot sense, and at the same time you feel certain that it is there. What passages in the World can compare with this? *Na tatra sūryo bhāti na chandra tārakam nemā vidyuto bhānti kutoyam agnih.* "There the sun cannot illumine, nor the moon, nor the stars, the flash of lightning cannot illumine the place, what to speak of this mortal fire." Where can you find a more perfect expression of the whole philosophy of the whole world; the gist of what the Hindus ever thought, the whole dream of human salvation, painted in language more wonderful, in figure more marvellous? *Dvā suparnā sayujā sakhāyā samānam vriksham parishasvajanti, tayoranyah pippalam svādvatyanas'nannanyo abhichakas'iti &c., &c., &c.* Upon the same tree there are two birds of beautiful plumage, most friendly to each other, one eating the fruits, the other without eating, sitting there calm and silent; the one on the lower branch eating sweet and bitter fruits in turn and becoming happy and unhappy, but the one

The Upanishads contain wonderful painting of sublimity in unique language.

on the top calm and majestic ; eats neither sweet nor bitter, cares for neither happiness nor misery, immersed in his own glory. This is the picture of the human soul. Man is eating sweets and bitters of this life, pursuing gold, pursuing his senses, pursuing the vanities of life, hopelessly, madly careering he goes. In other places the Upanishads have compared it to the charioteer and the mad horses unrestrained. Such is the career of men pursuing the vanities of life, children dreaming golden dreams to find that they were but vain, and old men chewing the cud of their past deeds, and yet not knowing how to get out of this network. Thus we are ; yet in the life of every one there come golden moments, in the midst of deepest sorrows, nay of deepest joy there come moments when, as it were, a part of the cloud that hides the sun-light moves away, and we catch a glimpse in spite of ourselves of something beyond, away, away beyond the life of the senses, away, away beyond its vanities, its joys and its sorrows, away, away beyond nature, in our imaginations of happiness here or hereafter, away beyond all thirst for gold, or for fame or for name, or for posterity. Man stops for a moment in this glimpse, he sees the other bird calm and majestic, eating neither sweet nor bitter fruits, immersed in his own glory, self-content, self-satisfied, as the Gītā says *Yastvātmāratirevasyādatmatriptas cha mānavāh, ātmanyeva cha santushtastasya kāryam na vidyate.* "Those that have become satisfied in the *Ātman*, those who do not want anything beyond *Ātman*, what work is there for them ? Why should they drudge ?" He catches a glimpse, then again he forgets, he goes on eating sweet and bitter fruits of life, he forgets everything again ; perhaps after a time, he catches another glimpse, perhaps the lower bird comes nearer and nearer as blows are received ; if he be fortunate to receive hard knocks, then

he comes nearer and nearer to the other bird his companion, his life, his friend, and as he gets nearer he finds that the light from the other bird is playing round his own plumage, and as he comes nearer and nearer, lo! the transformation is going on. He finds himself melting away, nearer and nearer still he has come, he has entirely disappeared. He did not exist; it was but the reflection of the other bird, who was there calm and majestic on those moving leaves, it was he always, always so calm. It was his glory, that upper bird's. No more fear; perfectly satisfied, calmly serene, he remains. In this figure the Upanishads take you from Dualistic to the utmost Advaitic conception. Examples can be added to examples, we have no time in this lecture to do that, to show the marvellous poetry of the Upanishads, the painting of the sublime, the grand conceptions; but one other idea, the language and the thought and everything come direct, they fall upon you like a sword blade, like a hammer blow they come. There is no mistaking their meanings. Every tone of that music is firm and produces its full effects; no gyrations, no mad words, no intricacies in which the brain is lost. Signs of degradation are not there; no attempts at too much allegorising, too much piling of adjectives after adjectives, making it more and more intricate, till the whole of the sense is lost, and the brain becomes giddy, and man does not know his way out from the maze of that literature, none of that yet. If it be human literature, it must be the production of a race which has not yet lost a bit of its national vigour. Strength, strength is what it talks to me from every page. This is the one great thing to remember; it has been the one great lesson I have been taught in my life; strength, it says, strength, oh man be not weak. Aye, are there no human weaknesses say man; there are, say the Upanishads,

The knowledge and thought come direct.

Strength fearlessness and freedom are the grea. lessons taught.

but will more weakness heal it, would you try to wash dirt with dirt? Will sin cure sin, weakness cure weakness? Strength, oh man, strength, say the Upanishads, stand up and be strong; aye, it is the only literature in the world where you find "*nabhayet*" "fearless" used again and again; in no other scripture in the world is this adjective applied either to God or to man. "*Nabhayet*" "fearless" and to my mind rises from the past, the vision of the great Emperor of the West, Alexander the great, and I see, as it were in a picture, the great monarch standing on the banks of the Indus, talking to one of our Sannyāsins in the forest, the old man he was talking to, perhaps naked, stark naked, sitting upon a block of stone and the Emperor astonished at his wisdom tempting him with gold and honor, to come over to Greece. And this man smiles at his gold, and smiles at his temptations, and refuses, and then the Emperor standing on his authority as an Emperor, says, "I will kill you, if you do not come," and the man bursts into a laugh, and he says "You never told such a falsehood in your life, as you tell just now. Who can kill me? Me you kill, Emperor of the material World! Never, for I am spirit unborn and undecaying, never was I born and never do I die, I am the Infinite, the Omnipresent, the Omniscient, and you kill me, child that you are." Aye that is strength, that is strength. And the more I read the Upanishads, my friends, my countrymen, the more I weep for you, for therein is the great practical application. Strength, strength for us. What we need is strength, who will give us strength? There are thousands to weaken us, stories we have learnt enough. Every one of our Purānas if you press it gives out stories enough to fill three-fourths of the libraries of the world. We have all that. Everything that can weaken us as a race we have had for the last thousand years.

It seems as if for the last thousand years national life had this one end in view, *viz.*, how to make us weaker and weaker, till we have become real earthworms, crawling at the feet of every one who dares to put his foot on us. Therefore my friends, as one of your blood, as one that lives and dies with you, let me tell you that we want strength, strength, and every time strength. And the Upanishads are the great mine of strength. Therein lies strength enough to invigorate the whole world; the whole world can be vivified, made strong, energised. It will call with trumpet voice upon the weak, the miserable and the down-trodden of all races, all creeds, and all sects, to stand on their feet and be free; freedom, physical freedom, mental freedom, and spiritual freedom are the watch word of the Upanishads. Aye, this is the one Scripture in the world, of all others, that does not talk of salvation, but of freedom. Be free from the bonds of nature, be free from weakness! And it shows to you that you have it already in you. That is another peculiarity. You are a Dvaitist never mind, you have got to admit that by its very nature the soul is perfect; only by certain actions of the soul has it become contracted. Indeed the theory of contraction and expansion of Rāmānuja is exactly what the modern evolu tionists call Evolution and Atavism. The soul goes back, becomes contracted as it were, its powers become potential, and by good deeds and good thoughts it expands again and reveals its natural perfection. With the Advaitist the one difference is that he admits evolution in nature and not in the soul. Suppose there is a screen, and there is a small hole in the screen. I am a man standing behind the screen and looking at this grand assembly? I can only see very few faces here. Suppose the hole to increase; as it increases more and more, all this assembly is revealed unto me, till the hole has become identified with the screen.

There is nothing between you and me in this case; neither you changed nor I changed; all the change was in the screen. You were the same from first to last; only the screen changed. This is the Advaitist's position with regard to Evolution—evolution of nature and manifestation of the Self within. Not that the Self can by any means be made to contract. It is unchangeable, the Infinite One. It was covered, as it were, with a veil, the veil of *Māyā* and as this *Māyā* veil becomes thinner and thinner, the inborn, natural glory of the soul comes out and becomes more manifest. This is the one great doctrine which the world is waiting to learn from India. Whatever they may talk, however they may try to boast, they will find out day after day, that there can no more be a society without admitting this. Do you not find how everything is being revolutionised? Do you not see how it was the custom to take for granted that everything is wicked until it proves itself good? In education, in punishing criminals, in treating lunatics, in the treatment of common diseases even, that was the old law. What is the modern law? The modern law says, the body itself is healthy; it cures disease of its own nature. Medicine can at best help the storing up of the best in the body. What says it of criminals? It takes for granted that however low a criminal may be there is still the divinity within which does not change and we must treat criminals as such. They have changed all that. They call gaols penitentiaries. So with everything; consciously or unconsciously that divinity which is inside and outside India is expressing itself. And in your books is the explanation; they have got to take it. The treatment of man to man will be entirely revolutionised and these old old ideas of pointing to the weakness of mankind will have to go. They will have received their death-blow within this

century. Now they may stand up and criticise us. I have been criticised from one end of the world to the other as one who preaches the diabolical idea that there is no sin. Very good. The descendants of these very men will bless me as the preacher of virtue, and not of sin. I am the preacher of virtue, not of sin. I glory in being the preacher of light and not of darkness.

Solidarity of the universe

The second great idea which the world is waiting to receive from our Upanishads is the solidarity of this universe. The old old lines of demarcation and differentiation are vanishing rapidly. Electricity and steam-power are placing the different parts of the world in intercommunication with each other, and, as a result, we Hindus no more say that every country beyond our own land is peopled with demons and hobgoblins; nor do the people of Christian countries say that India is only peopled by cannibals and savages. We go out of our country, we find the same brother man with the same strong hand to help, with the same lips to say god-speed, and sometimes better than in the country in which we are born. They, when they come here, find the same brother-hood, the same cheers, the same god-speed. Well our Upanishads say that the cause of all misery is ignorance; and that is perfectly true applied to every state of life either social or spiritual. It is ignorance that makes us hate each other, it is ignorance of each other that we do not know and do not love each other. As soon as we come to know each other love comes, must come, for are we not one? Thus we we find solidarity coming in spite of itself. Even in Politics and Sociology, problems that were only national twenty years ago can no more be solved on national grounds. They are assuming huge proportions, gigantic shapes. They can only be solved when looked at in the broader light of international grounds.

International organisations, international combinations, intenational laws are the cry of the day. That shows the solidarity. In science everyday they are finding out that view of the matter. You speak of matter, the whole universe as one mass, one ocean of matter, in which you and I, the sun and the moon, and everything else, are but the names of different little whirlpools and nothing more. Mentally speaking it is one universal ocean of thought, in which you and I are similar little whirlpools, and as spirit it moveth not, it changeth not. It is the One Unchangeable, Unbroken, Homogeneous *Ātman.* The cry for morality is coming also, and that is in our books. The explanation of morality the fountain of ethics, that also the world wants; and that they will get. What do we want in India? If foreigners want these things we want them twenty times more. Because, in spite of the greatness of the Upanishads, in spite of our boasted ancestry of sages, compared to many other races, I must tell you in plain words, we are weak, very weak. First of all is our physical weakness. That physical weakness is the cause at least of one-third of our miseries. We are lazy; we cannot work; we cannot combine; we do not love each other; we are immensely selfish; not three of us can come together without hating each other, without being jealous of each other. That is the state in which we are, hopelessly disorganized mobs, immensely selfish, fighting each other for centuries whether a certain mark is to be put this way or that way; writing volumes and volumes upon such most momentous questions as whether the look of a man spoils my food or not! This we have been doing for the last few centuries. We cannot expect anything more except what we are just now, of a race whose whole brain energy has been occupied in such wonderfully beautiful problems and researches! And we

Weakness is the cause of half our miseries.

are not ashamed. Aye, sometimes we are; but we cannot do what we think. Think we many things and never do, till parrot-like, thinking has become a habit, and never doing. What is the cause of that? Physical weakness. This weak brain is not able to do anything; we must change that. Our young men must be strong, first of all. Religion will come afterwards. Be strong my young friends, that is my advice to you. You will be nearer to Heaven through foot-ball than through the study of the Gītā. Bold words are these. I have to say them. I love you. I know where the shoe pinches. I have gained a little experience. You will understand Gītā better with your biceps, your muscles a little stronger. You will understand the mighty genius and the mighty strength of Krishna better with a little of strong blood in you. You will understand the Upanishads better and the glory of the *Ātman*, when your body stands firm upon your feet and you feel yourselves as men. Thus we have to apply these to our needs. People get disgusted many times at my preaching Advaitism. I do not mean to preach Advaitism, or Dvaitism, or any *ism* in the world. The only *ism* that we require now is this wonderful idea of the soul—its eternal might, its eternal strength, its eternal purity, and its eternal perfection.

Gita better understood through foot ball and biceps.

If I had a child I would from its very birth begin to tell it "Thou art the Pure One." You have read in one of the Purānas that beautiful story of Queen Madālasa, how as soon as she has a child she puts her child with her own hands on the hammock, and how as the hammock swings to and fro, she begins to sing "Thou art the Pure One, the Stainless, Sinless, the Mighty One, the Great One." Aye, there is much in that. Feel that you are great and you become great. What did I get as my experience all over the world, is the question. They may

Feel that you are great

talk about sinners; and if all Englishmen indeed believed that they were sinners, Englishmen would be no better than the Negroes in the middle of Africa. God bless them that they do not believe it. On the other hand the Englishman believes he is born the lord of the world. He believes he is great and can do anything in the world, if he wants he can go to the sun or the moon, and that makes him great. If he had believed his priests that he is a poor little sinner, going to be barbecued through all eternity, he would not be the same Englishman that he is to-day. So I find in every nation that, in spite of priests and superstition, the divine within lives and asserts itself. We have lost faith. Would you believe me, we have less faith than the Englishman and woman, a thousand times less faith! These are plain words, but I say it, I cannot help it. Don't you see how Englishmen and women, when they catch our ideals, become mad as it were, and although they are the ruling class, come to India to preach our own religion against the jeers and ridicule of their own countrymen? How many of you can do that; just think of that; and why cannot you do that? Is it that you do not know it? You know more than they, that is why it is; you are more wise than is good for you, that is your difficulty! Simply because your blood is only a pint of tar, your brain is sloughing, your body is weak! Change the body, it must be changed. Physical weakness is the cause and nothing else. You have talked of reforms, of ideals, and all these, for the last hundred years, and when it comes to practice, you are not to be found anywhere; till you have disgusted the whole world, and the very name of Reform is a thing of ridicule to the whole world! And what is the cause? Is it that you do not know? You know too much. The only cause is that you are weak, weak, weak, your body is weak, your mind is weak, you have no faith in

Have faith in yourselves.

yourselves! Centuries and centuries, a thousand years of crushing tyranny of castes, and kings, and foreigners, and your own people, have taken out all strength from you, my brethren! Like trodden down, and broken, back-boneless worms you are! Who will give us strength? Let me tell you, strength, strength, is what we want. And the first step in getting strength is to uphold the Upanishads, and believe that "I am the soul." "Me the sword cannot cut; no instruments pierce; me the fire cannot burn; me the air cannot dry; I am the Omnipotent, I am the Omniscient." So repeat these blessed saving words. Do not say we are weak, we can do anything and everything. What can we not do, everything can be done by us; we have the same glorious soul in every one; let us believe in it. Have faith, as Nachiketa; at the time of his father's sacrifice, faith came unto Nachiketa; aye, I wish that faith would come unto each of you; and every one of you would stand up a gigantic intellect, a world-mover, a gaint, an infinite God in every respect; that is what I want you to become. This is the strength that you get from the Upanishads, this is the faith that you will get, and this is there. Aye, but it was only for the Sannyāsin! *Rahasya!* The Upanishads were in the hands of the Sannyāsin; he went into the forest! Sankara was a little kind and says even *Grihasthas* may study the Upanishads, it will do them good; it will not hurt them. But still the idea is that the Upanishads talked only of the forest. As I told you the other day the only commentary, the authoritative commentary of the Vedas, has been made once and for ever by Him who inspired the Vedas, by Krishna in the Gitā. There it is for every one for every occupation of life. These conceptions of the Vedānta must come, must remain not only in the forest, they must not only go into the cave, but they must come to work out in the Bar, and the

Bench, in the Pulpit, the cottage of the poor man, with the fishermen that are catching fish, and students that are studying. They call to every man, every woman, and child, whatever be their occupation, everywhere they must be; and what to fear! The ideals of the Upanishads! how can the fishermen and all these carry them out! The way has been shown. It is infinite; religion is infinite, none can go beyond; and whatever you do, that is very good for you. Even the least done brings marvellous results; therefore let every one do what little he can. If the fisherman thinks that he is the spirit, he will be a better fisherman; if the student thinks he is the spirit, he will be a great student. If the lawyer thinks that he is the siprit, he will be a better lawyer, and so on, and the result will be that the castes will remain for ever. It is in the nature of society to form itself into groups; and what will go? These privileges! Caste is a natural order. I can perform one duty in social life, you another; you can govern a country, and I can mend a pair of old shoes, but that is no reason why you are greater than I, for can you mend my shoes? Can I govern the country? It is natural. I am clever in mending shoes, you are clever in reading Vedas, but that is no reason why you should trample on my head; why if you commit murder will you only be praised, and if I steal an apple shall I be hanged! This will go. Caste is good. That is the only natural way of solving life. Men must form themselves into groups, you cannot get rid of that. Wherever you go there will be caste. But that does not mean that there will be these privileges. They will be knocked on the head. If you teach Vedānta to the fisherman, he will say, I am as good a man as you, I am a fisherman, you are a philosopher; never mind, I have the same God in me, as you have in you. And that is what we want, no privilege for any one, equal chances for every one; let every one be taught the

Divine within, and every one will work out his own salvation. Liberty is the first condition of growth. It is wrong, a thousand times wrong, if any of you dares to say 'I will work out the salvation of this woman or child.' I am asked again and again what do you think of this widow question and what do you think of this woman question ? Let me answer once for all, am I a widow that you ask me that nonsense ! Am I a woman, that you ask me that question again and again? Who are you to solve women's problems? Are you the Lord God himself, ruling over every woman and every widow ? Hands off. They will solve their own problems. Nonsense ! Tyrants, attempting to think that you can do anything for any one ! Hands off. The Divine will look after all. Who are you to assume that you know everything ; how dare you think, oh blasphemers, that you have the right over God. For don't you know that every soul is the soul of God, oh, blasphemers ! Mind your own *Karma*, a load of *Karma* is there in you working. Oh ye blasphemers ! Your nation may put you upon a pedestal, your society may cheer you up to the skies ; fools may praise you ; but He sleeps not, He will catch you, and the punishment will be sure, here or hereafter. Therefore look upon every man and woman and every one as God. You cannot help anyone ; you can only serve ; serve the children of the Lord, serve the Lord Himself, if you have the privilege. If the Lord grants that you can help any one of His children blessed you are ; do not think too much of yourselves. Blessed you are that that privilege was given to you and others had it not. Hands off, therefore ; none here requires your help, It is only worship. I see there are some poor, because it is of my salvation I will go and worship them: God is there ; some here are miserable for your and my salvation, so that we may serve the Lord, coming in the shape of the diseased,

coming in the shape of the lunatic, the leper, and the sinner. Bold are my words, and let me tell them for it is the greatest privilege in your or my life that we are allowed to serve the Lord in all these shapes. Give up the idea that by ruling some one, you can do any good to them. But you can do just as in the case of the plant; you can supply the growing seed with the materials for the making up of its body, bringing to it the earth, the water, the air, that it wants. It will take all that it wants by its own nature, assimilate and grow by its own nature. Bring all light into the world; light, bring light; let light come unto every one, let the task be not finished till everyone has reached the Lord. Bring light to the poor, and bring more light to the rich, for they require it more than the poor; bring light to the ignorant, and more light to the educated, for the vanities of this education of your time are tremendous! Thus bring light to all and leave the rest unto the Lord, for in the words of the same Lord, "To work you have the right and not to the fruits thereof," Let not your work produce results for *you*, and at the same time may you never be without work. May He who taught such grand ideas to us, to our forefathers ages before help us to get strength to carry into practice His commands.

THE SAGES OF INDIA.

This was the subject of the third lecture of which the text follows:—

In speaking of the sages of India, my mind goes back to those periods of which history has no record, and tradition tries in vain to bring the secrets out of the gloom of the past. The sages of India have been almost innumerable for what has the Hindu nation been doing for thousands of years except producing sages? I will take, therefore,

the lives of few of the most brilliant ones, the epoch-makers, and present my study of them before you. In the first place, we have to understand a little about our scriptures. Two ideals of truth are in our scriptures, the one is what we call the eternal, and the other not so authoritative, yet binding under particular circumstances, and times, and places. The eternal relations which deal with the nature of the soul, and of God, and the relations between souls and God, are embodied in what we call the the Srutis, the Vedas. The next set of truth is what we call the Smritis, as embodied in the works of Manu, Yājnavalkya, and other writers, and also in the Purānas, down to the Tantras. This second class of books and teachings is subordinate to the Srutis, inasmuch as whenever anyone of these contradicts anything in the Srutis the Srutis must prevail. This is the law. The idea is that the outline of the destiny and goal of man has been delineated in the Vedas the details having been left to be worked out in the Smritis and Purānas. As for general directions, the Srutis are enough ; for spiritual life, nothing more can be said, nothing more can be known. All that is necessary has been known, all the advice that is necessary to lead the soul to perfection has been completed in the Srutis ; the details alone were omitted and these the Smritis have supplied from time to time. Another peculiarity is that these Srutis have many sages as the recorders of the truths in them, mostly men some even women. Very little is known of their personalities, the dates of their birth, and so forth, but their best thoughts—their best discoveries, I should say—are preserved there, embodied in the sacred literature of our country, the Vedas. In the Smritis, on the other hand, personalities, are more in evidence. Startling, gigantic, impressive, world moving persons for the first time, as it were, stand before us

Srutis and Smiritis constitute the Hindu scriptures.

Srutis embody eternal truths which mark the goal of man.

Smritis and Puranas of lower authority deal with details to reach perfection.

Srutis tell us nothing about the persons who recorded them.

Smritis are full of these.

sometimes of more magnitude, even, than their teachings.

Hinduism combines both the principles of the Vedas and the personality of the Smritis and Puranas.

This is a peculiarity which we have to understand,—that our religion preaches an Impersonal Personal God. It preaches impersonal laws *plus* personality, but the very-fountain-head of our religion is in the Srutis, the Vedas, which are perfectly impersonal, and the persons all appear in the Smritis and Purānas—the great Avatārs, incarnations of God, Prophets, and so forth. And this ought also to be observed, that except our religion, every other religion in the world depends upon the life or lives of some personal founder or founders. Christianity is built upon the life of Jesus Christ, Mohammedanism of Mohammed, Buddhism of Buddha, Jainism of the Jinas, and so on. It naturally follows that there must be in all these religions a good deal of fight about what they call the historical evidences of these great personalities. If at any time the historical evidences about the existence of these personages in ancient times become weak, the whole building of the religion tumbles down to the ground and is broken to pieces. We escaped this fate because our religion is not based upon persons but on principles. That you obey your religion is not because it came through the authority of a sage, no, not even of an incarnation. Krishna is not the authority of the Vedas, but the Vadas are the authority of Krishna himself. His glory is that he is the greatest preacher of the Vedas that ever existed. So as to the other incarnations; so with all our sages. Our first principle is that all that is necessary for the perfection of man and for attaining unto freedom is there in the Vedas. You cannot find anything new. You cannot go beyond a perfect unity, which is the goal of all knowledge; this has been already reached there, and it is impossible to go beyond the unity. Religious-knowledge became complete when *Tat twam asi* was discoverd, and that was in the Vedas. What remained

The latter derives their sanction from the former which contain all the spiritual ideas man wants.

was the guidance of people from time to time, according to different times and places, according to different circumstances and environments; people had to be guided along the old, old path, and for this these great teachers came, these great sages. Nothing can bear out more clearly this position than the celebrated saying of Sri Krishna in the Gitā:—*Yadā yadāhi dharmasya glānirbhavati Bhārata Abhyuttānam adharmasya tadātmānam srijāmyaham &c. &c. &c.* "Whenever virtue subsides and irreligion pervails I create myself for the protection of the good; for the destruction of all immorality I am coming from time to time." This is the idea in India.

To lead us along the paths taught there and to apply the ideas great sages arose.

What follows? That on the one hand, there are these eternal principles which stand upon their own foundations, without depending on any reasoning even, much less on the authority of sages, however great, of incarnations, however brilliant they may have been. We may remark that as this is the unique position in India, our claim is that the Vedānta only can be the universal religion, that it is already the existing universal religion in the world, because it teaches principles and not persons. No religion built upon a person can be taken up as a type by all the races of mankind. Even in one small city we find that so many hundreds of persons are taken up as types by the different minds in that one city. How is it possible that one person, as Mahommed, or Buddha, or Christ, can be taken up as the one type for the whole world? Nay, that the whole of morality, and ethics, and spirituality, and religion, can be true only from the sanction of that one person, and one person alone? Now the Vedāntic religion does not require any such personal authority; its sanction is the eternal nature of man, its ethics are based upon the eternal spiritual solidarity of man, already existing, already attained, and not to be attained. On the

The impersonality of Vedanta gives it a universal character.

Its religion and ethics are for all as being based upon eternal facts

other hand, from the very earliest times, our sages have been feeling conscious of this fact, that the vast majority of mankind require a person. They must have a Personal God in some form or other. The very Buddha who declared against the existence of a Personal God had not died fifty years before his disciples manufactured a Personal God out of him. This Personal God is necessary, and at the sametime we know that instead of, and better than, vain imaginations of a Personal God which in ninety-nine cases out of a hundred are unworthy of human worship, we have in this world, living and walking in our midst, living Gods now and then. These are more worthy of worship than any imaginary God, any creation of our imaginations, and idea of God which we can make. Sri Krishna is much greater than any idea of God you or I can make. Buddha is a much higher idea, a more living and idealised idea, than any ideal you or I can conceive in our minds, and therefore it is that they always command the worship of mankind, even to the exclusion of all imaginary deities. This our sages knew, and there left it open to all Indian people to worship such great personages, such incarnations. Nay, the greatest of these incarnations goes further.—*Yadyad vibhūtimat sattvam śrimadūrjitameva vā, Tattadevāvagachchha tvam mama tejomśa sambhavam.* "Wherever there is an extraordinary spiritual power manifested by external man know that I am there; it is from me that that manifestation comes." That leaves the door open for the Hindu to worship the incarnations of all the countries in the world. The Hindu can worship any sage and any saint from any country whatsoever, and as a fact we know that we go and worship many times in the churches of the Christians, and many, many times in the Mahommedan Mosques, and that is good. Why not? Ours, as I have said, is the universal religion. It is inclusive

Still personality is a necessity to man.

The doctrine of incarnations gives the best form of it.

which is catholic and true

enough, it is broad enough to include all the ideals. All the ideals of religion that already exist in the world can be immediately included, and we can patiently wait for all the ideals that are to come in the future, to be taken in the same fashion, embraced in the infinite arms of the religion of the Vedānta.

This more or less, is our position with regard to the great sages, the incarnations of God. There are also secondary characters. We find the word *Rishi* again and again mentioned in the Vedas, and it has become a common word at the present time. The *Rishi* is the great authority. We have to understand that idea. The definition is that the *Rishi* is the *Mantra-drashta*, the seer of thought. What is the proof of religion ?—this was asked in very ancient times. There is no proof in the senses, was the declaration. *Yato vācho nivartante aprāpya manasā saha, na tatra chakshurgachchhati na vāggachchhati &c.* "From whence words reflect back with thought without reaching the goal. There the eyes cannot reach, neither can the mind, nor any of the organs." That has been the declaration for ages and ages. Nature outside cannot give us any answer as to the existence of the soul, the existence of of God, the eternal life, the goal of man, and all that. This mind is continually changing, always in a state of flux, it is finite, it is broken into pieces. What can this nature talk of the Infinite, the Unchangeable, the Unbroken, the Indivisible, the Eternal ? It never can. And wherever mankind has striven in vain to get an answer from dull dead matter, history knows how disastrous the results have been. How comes, therefore, the knowledge which the Vedas declared ? It comes through a Rishi. This knowledge is not in the senses, but is the senses the be-all and the end-all of the human being ? Who dares say that the senses are the all in all of man. Even

Coming after incarnations are the Rishis.

Who declared the proof of religion.

consists in the direct perception of spiritual truths.

in our lives, in the life of every one of us here, there come moments of calmness, perhaps, when we see before us the death of one we loved, when some shock comes to us, or when extreme blessedness comes to us; many other occasions there are when the mind, as it were, becomes calm, feels for the moment its real nature; a glimpse of the Infinite beyond, where words cannot reach nor the mind go, is revealed to us. This happens in ordinary life and has to be heightened, practised, perfected: men found out ages ago that the soul is not bound or limited by the senses, no not even by consciousness. We have to understand that this consciousness is only the name of one link in the infinite chain. Being is not identical with consciousness, but consciousness is only one part of Being. Beyond consciousness is where the bold search. Consciousness is bound by the senses. Beyond that, beyond the senses, men must go in order to arrive at truths of the spiritual world, and there are even now persons who succeed in going beyond the bounds of the senses. These are called *Rishis*, because they come face to face with spiritual truths. The proof, therefore, of the Vedas is just the same as the proof of this table before me, *pratyaksham*, direct perception. This I see with the senses, and the truths of spirituality we also see in a super-conscious state of the human soul. This Rishi-state is not limited by time, or by place or by sex, or by race. Vātsyāyana boldly declares this Rishihood is the common property of the descendant of the sage, of the Aryan, of the non-Aryan, of even the Mlechcha. This is the sageship of the Vedas, and we ought constantly to remember that ideal of religion in India, which I wish other nations of the world would also remember and learn, so that there might be less fight and less quarrel. Religion is not in books, nor in theories, nor in dogmas, nor in talking, not even in reasoning. It is being and

Hence the name, 'Rishi'

Anybody can become a Rishi.

becoming. Aye, my friends, until each one of you has become a *Rishi*, and come face to face with spiritual facts, religious life has not begun for you. Until the super-conscious opens for you religion is mere talk, it is all but preparation. You are talking second hand, third hand, and here applies that beautiful saying of Buddha when he had a discussion with some Brahmins! They came discussing about the nature of *Brahman* and the great sage asked "Have you seen *Brahman*?" "No," said the Brahmin; "Or your father?", "No, neither he:" "Or your grandfather?" "I don't think even he saw Him," "My friend whom your father and grandfather never saw, how do you discuss about such a person, and try to put down each other?" That is what the whole world is doing. Let us say in the language of the Vedānta *Nāyamātma pravachanena labhyah na medhayā bahunā śrutena* "This Ātman is not to be reached by too much talk, no, not even by the highest intellect, no, not even by the study of the Vedas themselves." Let us speak to all the nations of the world in the language of the Vedas:—Vain are your fights and your quarrels; have you seen God whom you want to preach? If you have not seen vain is your preaching, you do not know what you say and, if you have seen God, you will not quarrel, your face will shine. An ancient sage of the Upanishads sent his son out to learn about *Brahman* and the child came back, and the father asked "what have you learnt"? The child replied he had learnt many sciences and the father said "that is nothing, go back." And the son went back, and when he returned again the father asked the same question, and the same number of sciences was the answer from the child. Once more he had to go back, and the next time he came, his whole face was shining, and his father stood up and declared "Aye, to-day, my child, your face shines like a knower of God."

by realization.

When you have known God your very face will be changed, your voice will be changed, your whole appearance will be changed. You will be a blessing to mankind; none will be able to resist the *Rishi.* This is Rishihcod, the ideal of our religion. The rest, all these talks, and reasonings, the philosophies, and dualisms, and monisms, even the Vedas themselves, are but preparations, secondary. The other is primary. The Vedas, Grammar, Astronomy, &c., all these are secondary; that is supreme knowledge which makes us realise the Unchangeable One. Those who realised are the sages whom we find in the Vedas, and we understand how this *Rishi* is the name of a type, of a class, which every one of us, as true Hindus is expected to become at some period of our life, and becoming which, to the Hindu, means salvation. Not belief in doctrines, nor going to thousands of temples, nor bathing in all the rivers in the world, but becoming the *Rishi*, the *Mantra-drashtā*, that is freedom, that is salvation.

Every Hindu has to become a Rishi.

Coming down to latter times, there have been great world-moving sages, great incarnations, of whom there have been many, and according to Bhāghavata they also are infinite in number, of whom those that are worshipped most in India are Rāma and Krishna. Rāma, the ancient idol of the heroic ages, the embodiment of truth, of morality, the ideal son, the ideal husband, the ideal father, and above all the ideal king, this Rāma has been presented before us by the great sage Vālmiki. No language can be purer, none chaster, none more beautiful, and at the same time simpler than the language in which the great poet has depicted the life of Rāma. And what to speak of Sita? You may exhaust the literature of the world that is past, and I may assure you, will have to exhaust the literature of the world of the future, before finding another

Then come incarnations

Rama.

Sita

Sita. Sita is unique; that character was once depicted and once for all. Rāmas have been, perhaps, several, but Sitas never. She is the very type of the Indian woman as she should be, for all the Indian Ideals of a perfected woman have got around that one life of Sita, and here she stands, these thousands of years commanding the worship of every man, woman, or child, throughout the length and breadth of the land of Āryāvarta. There she will always be, glorious Sita, purer than purity itself, all patience, and all suffering. She who suffered that life of suffering without a murmur, she the ever chaste and ever pure wife, she the ideal of the people, the ideal of the gods, the great Sita, our national God she must always remain. And every one of us knows her too well to require much delineation. All our mythology may vanish, even our Vedas may depart, and our Sanskrit language may vanish for ever, but as long as there will be five Hindus living here, speaking the most vulgar *patois*, there will the story of Sita be present, mark my words. Sita has gone into the very vitals of our race. She is in the blood of every Hindu man and woman; we are all children of Sita. Any attempt to modernise our woman, if it tries to take our women away from that ideal of Sita, it is a failure. The women of India must grow and develop in the foot-prints of Sita, and that is the only way.

Krishna, the great Sannyasin & householder.

The next is He who is worshipped in various forms. The favourite ideal of men, as well as women, the ideal of children, as well as of grown-up men. I mean He whom the writer of Bhagavad Git was not content to call an incarnation but says "The other incarnations were but parts of the Lord. He, Krishna, was the Lord Himself." And it is not strange that such adjectives are applied to him when we marvel at the many-sidedness of his character. He was the most wonderful Sannyāsin, and the most

wonderful householder in one, he had the most wonderful amount *Rajas* power, and was at the same time living in the midst of the most wonderful renunciation. Krishna can never be understood until you have studied the Gitā, for he was the embodiment of his own teaching. Every one of these incarnations came as a living illustration of what they came to preach. Krishna, the preacher of the Gitā, was all his life the embodiment of that song celestial; he was the great illustration of non-attachment. He gives up his throne, He, the leader of India at whose word kings come down from their thrones, does not wish to be a king. He is the simple Krishna, ever the same Krishna who played with the Gopis. Aye that most marvellous passage of his life, the most difficult to understand, and which none ought to attempt to understand until he has become perfectly chaste and pure, the most marvellous expansion of love allegorised and expressed in that beautiful play at Brindāvan, which none can understand but he that has become mad with and drunk deep of the cup of love! Who can understand the throes of love of the Gopis—the very ideal of love, love that wants nothing, love that even does not care for heaven, love that does not care for anything in this world or the world to come? And here, my friends, through this love of the Gopis, has been found the only solution of the conflict between the Personal and the Impersonal God. We know how the Personal God is the highest point of human life; we know that it is philosophical to believe in an Impersonal God, immanent in the universe, of whom everything is a manifestation. At the same time our souls hanker after something concrete, something which we want to grasp, at whose feet we can pour our soul. The Personal God is therefore the highest conception of human nature. Yet reason stands aghast at such an idea. It is the same old, old question which you find discussed in the

The story of the Gopis

illustrates the ideal of love

Brahma Sūtras, which you find Droupadi discussing with Yudhishthira in the forest,—if there is a Personal God, all-merciful, all-powerful, why is this hell of an earth here? Why did he create this? He must be a partial God. There was no solution, and the only solution that can be found is what you read about the love of the Gopis. They hated every adjective that was applied to Krishna; they did not care to know that he was the Lord of creation, they did not care to know that he was almighty, they did not care to know that He was omnipotent. The only thing they understood was that he was Infinite Love, that was all. The Gopis understood Krishna only as the Krishna of Brindāvan. He, the leader of the hosts, the King of kings, to them was the shepherd, and the shepherd for ever. *Na dhanam na janam na kavitām sundarim va jagadiśa kāmaye mama janmajanmanīsvarabhavatāt bhaktirahaituki tvayi.* "I do not want wealth, nor many people, nor do I want learning; no not even do I want to go to heaven. Let me be born again and again, but Lord, grant me this, that I may have love for Thee, and that for love's sake." A great landmark in the history of religion is here, the ideal of love for love's sake, work for work's sake, duty for duty's sake, and it for the first time fell from the lips of the greatest of incarnations, Krishna, and for the first time in the history of humanity, upon the soil of India. The religions of fear and of temptation were gone for ever, and in spite of the fear of hell, and temptation to enjoyment in heaven, came the grandest of ideals, love for love's sake, duty for duty's sake, work for work's sake. And what a love! I have told you just now that it is very difficult to understand the love of the Gopis. There are not wanting fools, even in the midst of us, who cannot understand the marvellous significance of that most marvellous of all episodes. There are, let me repeat, impure fools, even born

This ideal preached first by Krishna.

of our blood, who try to shrink from that as if from something impure. For them I have only to say, first make yourselves pure, and you must remember that he who tells the history of the love of the Gopis is none else but Śuka Deva. The historian who records this love of the Gopis is one who was born pure, the eternally pure Śuka, the son of Vyāsa. So long as there is selfishness in the heart, so long is love of God impossible ; it is nothing but shop-keeping, I give you something, Oh Lord, you give me something. And says the Lord, if you do not do this I will take good care of you when you die. I will roast you all the rest of your lives, perhaps, and so on. So long as such ideas are in the brain how can one understand the mad throes of the Gopis' love. *Suratavardhanam śokanāśanam svarita venunā sushtuchumbitam. Itararāga vismāranamnrinām vitara vira nah tedharamritam.* "Oh for one kiss of those lips ; one who has been kissed by Thee, his thirst for Thee increases for ever, all sorrows vanish, and we forget love for everything else but for Thee and Thee alone." Aye ; forget first the love for gold, and name and fame, and for this little world of ours. Then, only then you will understand the love of the Gopis, too holy to be attempted without giving up everything, too sacred to be understood until the soul has become perfectly pure. People with ideas of sex, and of money, and of fame, bubbling up every minute in the heart daring to criticise and understand the love of the Gopis ! That is the very essence of the Krishna incarnation. Even the Gitā, the great philosophy itself, does not compare with that madness, for in the Gitā the disciple is taught slowly how to walk towards the goal, but here is the madness of enjoyment, the drunkenness of love, where disciples, and teachers, and teachings, and books, and all these things, have become one, even the ideas of fear, and God, and heaven. Everything has been thrown away. What

remains is the madness of love. It is forgetfulness of everything, and the lover sees nothing in the world except that Krishna, and Krishna alone, when the face of every being becomes a Krishna, when his own face looks like Krishna, when his own soul has become tinged with Krishna colour. That was the great Krishna. Do not waste your time upon details. Take up the framework, the essence of the life. There may be many historical discrepancies, there may be interpolations in the life of Krishna. All these things may be true, but at the same time, there must have been a basis, a foundation for this new and tremendous departure. Taking the life of any other sage or prophet, we find that that prophet is only the evolution of what had gone before him, we find that that prophet is only preaching the ideas that had been scattered about his own country, even in his own times. Great doubts may exist even as to whether that prophet existed or not. But here I challenge any one to show whether these things, these ideals—work for work's sake, love for love's sake, duty for duty's sake—were not original ideas with Krishna, and, as such, there must have been some one with whom these ideas originated. They could not have been borrowed from anybody else. they were not floating about the atmosphere when Krishna was born. But the Lord Krishna was the first preacher of this ; his disciple Vyāsa took it up and preached it unto mankind. This is the highest idea to picture. The highest thing we can get out of him is *Gopī-Janavallabha*, the shepherd of Brindāvan. When that madnesss comes in your brain, when you understand the blessed Gopis, then you will understand what love is. When the whole world will vanish, when all other considerations will have died out, when you will become pure-hearted, with no other aim, not even the search after truth, then and then alone, will rush before you the madness of that love, the strength

and the power, of that infinite love which the Gopis had; that love for love's sake. That is the goal. When you have got that you have got everything.

Krishna, the preacher of the Gita.

To come down to the lower stratum, Krishna—the preacher of the Gitā. Aye, there is an attempt in India now which is like putting the cart before the horse. Many of our people think that Krishna as the lover of the Gopis is rather something uncanny, and the Europeans do not like it much. Dr. So-and-so does not like it. Certainly then, the Gopis have to go. In the Mahābhārata there is no mention of the Gopis except in one or two places. In the prayer of Draupadi there is mention of a Brindāvan life, and in the speech of S'isupala there is again mention of this Brindāvan. From that ideal lover we come down to the lower stratum of Krishna, the preacher of Gitā. Even there no better commentary has been written or can be written. The essence of the S'rutis, or of the Upanishads, is hard to be understood, seeing that there are so many commentators, each one trying to interpret in his own way. Then the Lord Himself comes, He who is the inspirer of the S'rutis, to show us the meaning of these as the preacher of Gitā, and to-day India wants nothing better, the world wants nothing better than that method of interpretation. It is a wonder that subsequent interpreters of the Scriptures, even commenting upon the Gitā, could not catch the meaning, could not catch the drift. For what do you find in the Gitā, and what even in modern commentators? One non-dualistic commentator takes up an Upanishad, there are so many dualistic passages, and he twists and tortures them into some meaning, and wants to bring them all into his own meaning. If a dualistic commentator comes there are so many non-dualistic texts which he begins to torture in order to bring them all round to a dualistic meaning; but you find in Gitā there is no

All religions are true and each is good in its own place is the essence of the Gita.

attempt at torturing any of them. They are all right, says the Lord, slowly and gradually the human soul comes up and up, step after step, from the gross to the fine, from the fine to the finer until it reaches the absolute, the goal. That is what is in the Gitā. Even the *Karma Kānda* is taken up, and it is shown that although it cannot give salvation direct but only indirectly yet that is also valid, images are valid indirectly, ceremonies, forms, everything is valid, only with one condition, purity of the heart. For worship is valid, and leads to the goal, if the heart is pure and the heart is sincere; and all these various modes of worship are necessary, else, why should they be here? Religions and sects are not the work of hypocrites and wicked people, who invented all these to get a little money, as some of our modern men think. However reasonable that explanation may be it is not true, they were not invented that way at all. They are the outcome of the necessity of the human soul. They are all here to satisfy the hankering and thirst of different classes of human minds, and you need not preach against them. The day when that necessity will cease they will vanish along with the cessation of that necessity, and so long as that necessity remains they must be there, in spite of your preaching in spite of your criticisms. You may bring the sword or the gun into play, you may deluge the world with human blood, but so long as there is a necessity for idols they must remain. These forms and all the various steps in religion will remain, and we understand from the Lord Sri Krishna why they should remain.

Signs of caste and religious struggles are in the Gita.

A rather sadder chapter of India's history comes now. In the Gitā we already hear the distant sound of conflicts of sects, and the Lord comes in the middle to harmonise them all, the great preacher of harmony, the greatest Teacher of harmony, Lord Krishna Himself. He says, *Mayi*

sarvamidam protam sūtre maniganā iva "In Me they are all strung like pearls upon a thread." We already hear the distant sounds, the murmurs of the conflict, and possibly there was a period of harmony and calmness when it broke anew, not only on religious grounds, but most possibly on caste grounds,—the fight between the two powerful factors in our community, the kings and the priests. And from the topmost crest of the wave that deluged India for nearly a thousand years we see another glorious figure, and that was our Gautama Sākyamuni. We worship Him as God incarnate, the greatest, the boldest preacher of morality that the world ever saw, the greatest *Karma Yogi*; as a disciple of himself, as it were, the same Krishna came to show how to make his theories practical; there came once again the same voice that in the Gitā preached, *Svalpamapyasya dharmasya trāyate mahato bhayāt.* "The least bit done of this religion saves from great fear." *Striyo Vaisyā stathā sūdrāh tepi yānti parām gatim.* "Women, or Vaisyas, even Sūdras, all reach the highest goal." Breaking the bondages of all, the chains of all, declaring liberty to all to reach the highest goal come the words of the Gitā, rolls like thunder the mighty voice of Krishna:—*Ihaiva tairjitassvargah yeshām sāmye sthitam manāh &c.* "Even in this life they have conquered heaven whose minds are firmly fixed upon the sameness, for God is pure and the same to all, therefore such are said to be living in God." *Evam tu panditairgnātvā sarvabhūtamayam harim &c.*, "Thus seeing the same Lord equally present everywhere the sage does not injure self with self, and thus reaches the highest goal." To give as it were a living example of this preaching, to make at least one part of it practical, the preacher himself returned in another form. This was Sākyamuni, the preacher to the poor and the miserable, who rejected even the language of the gods to

Internal struggles when Buddha arose;

who preached salvation and liberty to all

speak in the language of the people, so that he might reach the hearts of the people, who gave up a throne to live with beggars, and the poor, and the downcast, who pressed the Pariah unto his breast like a second Rāma. But the work had one great defect and for that we are suffering even to-day. No blame attaches to the Lord. He is pure and glorious but unfortunately such high ideals could not be well assimilated by the different uncivilised and uncultured races of mankind who flocked within the fold of the Aryans. These races, with varieties of superstition and hideous worship, rushed within the fold of the Aryan and for a time appeared as if they had become civilised, but before a century had passed they brought out their snakes, their ghosts, and all the other things their ancestors used to worship, and thus the whole of India became one degraded mass of superstition. The earlier Buddhists, in their rage against the killing of animals, had denounced the sacrifices of the Vedas; and these sacrifices used to be held in every house. There was a fire burning, and that was all the paraphernalia of worship. These sacrifices were obliterated, and in their place came gorgeous temples, gorgeous ceremonies, and gorgeous priests, and all that you see in India in modern times. I smile when I read books, written by some modern people who ought to have known better, that Buddha was the destroyer of Brahminical idolatry. Little do they know that Buddhism created Brahminism and idolatry in India. There was a book written about a year or two ago by a Russian gentleman who claimed to have found out a very curious life of Jesus Christ, and in one part of the book he says that Christ went to the Temple of Jagannāth to study with the Brahmins, but became disgusted with their exclusiveness and their idols, and so he went to the Lamas of Thibet instead, became perfect, and went home. To any man who knows anything about

This brought into Aryan religion the superstitions of its new adherents;

idolatry and hideous forms of worship.

Indian History that very line proves that the whole thing was a fraud, because the Temple of Jagannāth is an old Buddhistic Temple. We took this and others over and re-hinduised them. We shall have to do many things like that yet. And at that time there was not one Brahmin in Jagannāth and yet we are told that Jesus Christ came to study with the Brahmins there. Thus says our great Russian archælogist. Thus in spite of the preaching of mercy unto animals, in spite of the sublime ethical religion, in spite of the hair-splitting discussions about the existence of a permanent soul, or the non-existence of a permanent soul, the whole building of Buddhism tumbled down piece-meal; and the ruin was simply hideous. I have neither the time nor the inclination to describe to you the hideousness that came in the wake of Buddhism. The most hideous ceremonies, the most horrible, the most obscene books that human hands ever wrote, or the human brain ever conceived, the most bestial forms that ever has passed under the name of religion, have all been the creation of degraded Buddhism.

Advent of Sankara

But India has to live, and the spirit of the Lord descended again. He who declared that "I will come whenever virtue subsides" came again, and this time the manifestation was in the South, and up rose that young Brahmin of whom it has been declared that at the age of 16 he had completed all his writings; the marvellous boy Sankarāchārya arose. The writing of this boy of 16 are the wonders of the modern world, and so was the boy. He wanted to bring back the Indian world to its pristine purity but think of the extent of the task before him. I have told you a few points about the state of things that existed in India. All these horrors that you are trying to reform are the outcome of that reign of degradation. The Tarters, and the Belluchis, and all the hideous races of

mankind, came to India and became Buddhists, and assimilated with us, and brought their national customs, and the whole of our national life became a huge page of the most horrible and the most bestial customs. That was the inheritance which that boy got from the Buddhists and from that time to this the whole world in India has been a re-conquest of this Buddhistic degradation by the Vedânta. It is still going on, it is not yet finished. Sankara came, a great philosopher, and showed that the real essence of Buddhism, and that of the Vedânta, are not very different, but the disciples did not understand the master, and had degraded themselves, denied the existence of the soul and of God, and had become atheists. That was what Sankara showed, and all the Buddhists, began to return to the old religion. But they had become accustomed to all these forms; what could be done?

His was a reconquest of Buddhism by Vedanta. Buddhism and Vedanta essentially same.

Then came the brilliant Râmânuja. Sankara, with his great intellect, I am afraid, had not as great a heart. Râmânuja's heart was greater. He felt for the downtrodden, he sympathised with them. He took up the ceremonies, the accretions that had gathered, made them pure so far as could be, and instituted new ceremonies, new methods of worship, for the people who absolutely required these. At the same time he opened the door to the highest spiritual worship, from the Brahmin to the Pariah. That was Râmânuja's work. That work rolled on, invaded North, and was taken up by some great leaders there, but that was much later, during the Mahommedan rule, and the brightest of these prophets of modern times in the North was Chaitanya; you may mark one characteristic since the time of Râmânuja,—the opening of the door of spirituality to everyone. That has been the watchword of all the prophets before Sankara, I do not know why Sankara should be represented as rather exclusive; I do not find

Ramanuja purified the worship of the lower classes who still were outside Sankaras influence.

His work continued by disciples.

Chaitanya

anything in his writings which is exclusive. Like the declarations of the Lord Buddha this exclusiveness that has been attributed to Sankara's teachings is most possibly not due to his teachings but to the incapacity of his disciples. This one great Northern sage, Chaitanya, I will mention as the last and then finish. He represented the mad love of the Gopis. Himself a Brahmin, born of one of the most rationalistic families of the day, a professor of logic, fighting and gaining a word-victory—for, this he had learnt from his childhood as the highest ideal of life—yet through the mercy of some sage, the whole life of that man became changed, he gave up his fighting, his quarrels, his professorship of logic, and became one of the greatest teachers of *Bhakti* the world has ever known,—mad Chaitanya. His *Bhakti* rolled over the whole land of Bengal bringing solace to every one. His love knew no bounds. The saint or the sinner, the Hindu or the Mahommedan, the pure or the impure, the prostitute, the street-walker—all had a share in his love, all had a share in his mercy, and even to the present day, although greatly degenerated, as everything does degenerate, yet his church is the refuge of the poor, of the down-trodden, of the outcast, of the weak, of those who have been rejected by all society. But I must remark for truth's sake that in the philosophic sects we find wonderful liberalism. There is not a man who follows Sankara who will say that all the different sects of India are really different. At the same time he was a stern upholder of exclusiveness as regards caste. But in every Vaishnavite preacher while we find a wonderful liberalism in their teaching on caste questions we find exclusiveness as regards religious questions.

Liberal in social matters, Exclusive in religious matters.

The one had a great head, the other a large heart, and the time was ripe for one to be born the embodiment of this head and heart, the time was ripe for one to be

born who in one body would have the brilliant intellect of Sankara and the wonderfully expansive, infinite heart of Chaitanya, one who would see in every sect the same spirit working, the same God, as well as see God in every being, one whose heart would weep for the poor, for the weak, for the outcast, for the down-trodden, for every one in this world, inside India or outside India, and at the same time whose grand brilliant intellect would conceive of such noble thoughts as would harmonise all conflicting sects, not only in India but outside of India, and bring a marvellous harmony, the universal religion of head and heart into existence; such a man was born, and I had the good fortune to sit under his feet for years. The time was ripe, it was necessary that such a man should be born, and he came, and the most wonderful part of it was that his life's work was just near a city which was full of western thoughts, which had run mad after these occidental ideas, a city which had become more Europeanised than any other city in India. There he was born, without any book learning whatsoever, with his great intellect never could he write his own name, but everybody, the most brilliant graduates of our university, found in him an intellectual giant. That was a strange man. It is a long, long story, and I have no time to tell anything about him to-night. I had better stop, only mentioning the great Sri Rāmakrishna, the fulfilment of the Indian sages, the sage for the time, one whose teaching is just now, in the present time, most beneficial. And mark the divine power working behind the man. The son of a poor priest, born in one of the wayside villages of Bengal unknown and unthought of, to-day is worshipped literally by thousands in Europe and America, and to-morrow will be worshipped by thousands more. Who knows the plans of the Lord? Now, my brothers, if you do not see the hand, the finger, of Providence it is

Ramakrishna Paramahamsa

preached unity & harmony of all religions combined by the head and heart.

because you are blind, born blind indeed. If time comes, and another opportunity, I will speak to you about him more fully, only let me say now that if I have told you in my life one word of truth it was his and his alone, and if I have told you many things which were not true, which were not correct, which were not beneficial to the human race, they were all mine, and on me is the responsibility.

THE WORK BEFORE US.

A great deal of interest is attached to the appended lecture delivered to the Triplecane Literary Society in that it was mainly through discussion with the members of this Society that the Swami's great power became known, leading to his being sent to America, to represent the Hindu Religion at Chicago. He Said,—

According to Vedanta isolation is impossible

The problem of life is becoming deeper and broader every day as the world moves on. The watchword and the essence have been preached in the days of yore, when the Vedāntic truth was first discovered, the solidarity of all life. One atom in this universe cannot move without dragging the whole world on with it. There cannot be any forward progress without the whole world following in the wake, and it is becoming every day clearer that the solution of any problem can never be attained on racial, or national, or narrow grounds. Every idea has to become broad till it covers the whole of this world, every aspiration must go on increasing till it has engulfed the whole of humanity, nay, the whole of life, within its scope. And, as such, if I may be permitted to say so, our country for the last few centuries has not been what she was in the past. We find that one of the causes which led to this degeneration was the narrowing of our view, the narrowing of the scope of our actions. Two curious things there have been.

Therefore the problem of life rests on universal not racial or national basis.

Sprung of the same race, but placed in different circumstances and environments, working out the problems of life each in his own particular way, we find the ancient Hindu and the ancient Greek. The Indian Aryan with his vision towards the North, bound by the snow caps of the Himalayas with fresh-water rivers like rolling oceans, surrounding him in the plains, with eternal forests which to him seemed to be the end of the world, went inside ; given the natural instinct, the superfine brain of the Aryan, with this sublime scenery surrounding him, the natural result was that he became introspective. Analysis of his own mind was the great theme of the Indo-Aryan. With the Greek, on the other hand, arriving at a part of the earth which was more beautiful than sublime,—the beautiful islands of the Grecian Archipelago,—nature all around him generous yet simple, his mind went outside. It wanted to analyse the external world. And, as a result we find that from India have sprung all the analytical sciences, and from Greece all sciences of generalisation. The Hindu mind went on in its own direction and produced the most marvellous results. There is no comparison, even at the present day, with the logical capacity of the Hindus, with the tremendous power which the Indian brain still possesses, and we all know that our boys, in competition with the boys of any other country are remarkably successful. At the same time, when the national vigour went, perhaps one or two centuries before the Mahommedan conquest of India, this national faculty became so much exaggerated that it degraded itself, and we find some of this degradation in everything in India, in art, in music, in sciences. No more was there that broad conception of art, no more the symmetry of form and sublimity of conception, but the general, attempt at the ornate and florid style had arisen. The originality of the race seemed to have been lost. In

The method of the ancient Hindu.

That of the ancient Greek.

Hindu analytical spirit degenerated. Originality was lost.

music no more the soul-stirring phrases of the ancient Sanskrit music, no more each note stands, as it were, on its own feet, and produces marvellous harmony, but each note has lost its individuality. The whole music is a jumble of notes, a confused mass of curves. That is the sign of degradation in music. So, if you analyse all your idealistic conceptions, you will find the same attempt at ornate figures, and loss of originality. And even into religion, your special field, came the most horrible degradations.

Larger themes superseded by trifles.

What can you expect of a race which for hundreds of years has been busy in discussing such momentous problems as whether we should drink a glass of water with the right hand or the left? What more degradation can there be than that the greatest minds of a country have been for several hundreds of years discussing about the kitchen whether I touch you, or you touch me and what is the penance for this touching? The themes of the Vedānta, the most glorious, the sublimest conceptions of God and soul ever preached on earth, were half-lost, buried in the forests, preserved by a few Sannyāsins while the rest of the nation discussed the momentous questions of touching each other, and dress and food.

Mahammedan conquest did not bring the nation vigour.

The Mahommedan conquest gave us many of the good things which they had to teach us, no doubt; even the lowest man in the world can teach something to the highest. At the same time they could not bring vigour into the race, till, for good or evil, the English conquest of India took place. Of course every conquest is bad for conquest is an evil, foreign government is an evil, but even through evil comes good sometimes, and the great good of this English conquest is this.

English conquest the means of bringing here Grecian influence

England, and the whole of Europe has to thank Greece for its civilisation. It is Greece that speaks through everything in Europe. Every building, every piece of furniture has the impress of Greece upon it; their science and their art

are Grecian alone. To-day the ancient Greek is meeting the ancient Hindu on the soil of India. Thus, slowly and silently, their leaven has come, the broadening out, the life-giving, and the revivalist movement that we see all round us has been worked out by all these forces together. A broader and more generous conception of life is before us, and, although at first we have been deluded a little and wanted to narrow things down, we are finding out to-day that these generous impulses, these broader conceptions of life, are the logical conceptions of what is in our ancient books. They are the carrying out to the rigorously logical effect of the primary conceptions of our own ancestors; that to become broad, to go out, to amalgamate, to universalise, is the end of our aims. And all time we have been making ourselves smaller and smaller, desiccating ourselves, contrary to the plans laid down in our scriptures. Several dangers are in the way and one is that of the extreme conception that we are *the* people in the world. With all my love for India, and with all my patriotism, and veneration for the ancients, I cannot but think that we have to learn many things from the world. We must be always ready to sit at the feet of all, to learn great lessons, for, mark you, every one can teach us great lessons. Says our great law-giver, Manu: "Receive some good knowledge even from the low born and from the man of lowest birth, learn by service the road to heaven." We, therefore, as true children of Manu, must obey his commands, and be ready to learn the lessons of this life, or the life hereafter, from any one who can teach us. At the same time we must not forget that we have also to teach a great lesson to the world. We cannot do without the world outside India; it was our foolishness that we thought we could, and we have paid the penalty by about a thousand years of slavery. That we did not go out to compare ourselves with other

thus presenting the larger view of life,

whose aim is assimilation and expansion.

We must go out to learn

as well as to teach.

nations, did not mark the workings that have been all around us, has been the one great cause of this degradation of the Indian mind. We have paid the penalty; let us do it no more. All such foolish ideas that Indians must not go out of India are childish. They mnst be knocked on the head; the more you go out and travel among the nations of the world, the better for you and for your country. If you had done that for hundreds of years past you would not be here to-day, at the feet of every nation that wants to rule India. The first manifest effect of life is expansion, you must expand if you want to live. The moment you have ceased to expand death is upon you, danger is ahead. I went to America and Europe, to which you so kindly allude; I had to, because that is the first sign of the revival of national life, expansion. This national reviving life, expanding inside, threw me off, and thousands will be thrown off in that way. Mark my words, it has to come, if this nation lives at all. This expansion, therefore, is the greatest of signs of the revival of national life, and through this expansion our offering to the general mass of human knowledge, our part of the general upheaval of the world, is going out to the external world. Again, this is not a new thing. Those of you who think that the Hindus have been always confined within the four walls of their country through all ages are entirely mistaken; you have not studied the old books, you have not studied the history of the race aright. Each nation must give in order to live. When you give life you will have life; when you receive you must pay for it by giving to all others; that we have been living for so many thousands of years is a fact that stares us in the face, and the solution of that fact is that we have been always giving to the outside world, whatever the ignorant may think. But the gift of India is the gift of religion, and philosophy;

Just as we did in the past.

and wisdom, and spirituality, and religion does not want cohorts to march before its path and clear its way. Wisdom and philosophy do not want to be carried on torrents of blood. Wisdom and philosophy do not march upon bloody human bodies, do not march with violence, but come on the wings of peace and love, and that has always been so. I was asked by a young lady in London "What have you Hindus done? You never even conquered a single nation." That is true to the Englishman, the brave, the heroic, the Kshatriya—conquest is the greatest glory that one man can have over another. That is true from their point of view but from ours it is quite the opposite. If I ask myself what has been the cause of India's greatness, I answer, "The cause is that we have never conquerred." That is our glory. You are hearing every day, and some time I am sorry to say from men who ought to know better, denunciations of our religion, because it is not a conquering religion. To my mind that is the argument which proves, that our religion is truer than any other religion. It never conquered, it never shed blood, its mouth always shed words of blessing, of peace, words of love and sympathy with all. It is here, and here alone, that the ideals of toleration were first preached; and it is here alone that toleration and sympathy have become practical. It is theoretical in every other country, it is here that the Hindu builds mosques for the Mahommedans and churches for the Christians. So, gentlemen, our message has gone out to the world many a time, but slowly, silently, unperceived. It is on a par with everything in India. The one characteristic of Indian thought is its silence, its calmness. At the same time the tremendous power that is behind it is never expressed by violence. It is always, the silent mesmerism of Indian thought. If a foreigner takes up our literature, at first it

Wisdom and philosophy has ever been the gift of India to the world.

Silence and calmness the characteristic of Indian thought.

is disgusting to him ; there is not the same stir, prehaps, the same amount of go, that rouses him instantly. Compare the tragedies of Europe with our tragedies. The one is full of action, that rouses you for the moment, but when it is over there comes the reaction, and everything is gone, washed off your brains, as it were. Indian tragedies are like the mesmerist's power, quiet, silent, but, as you go on studying them, they are upon you ; you cannot move ; you are bound ; and whoever has dared to touch our literature has felt the bondage and is bound for ever.

Like the gentle dew that falls unseen and unheard, and yet brings into blossom the fairest of roses, so has been the contribution of India to the thought of the world. Silent, unperceived, yet omnipotent in its effect, it has revolutionised the thought of the whole, yet nobody knows when it did. It was once remarked to me " how difficult it is to ascertain the name of any writer in India," to which I replied, "That is the Indian idea." They are not like modern writers, who have stolen 90 per cent. of their ideas from other writers, and 10 per cent. are their own, and who take care to write a preface in which they say, 'For these ideas I am responsible.

The great master minds, producing momentous results in the hearts of mankind, were content to write their books without even putting their names to them, to throw the book on society, and to die quietly. Who knows the writers of our philosophy, who knows the writers of the Purānas ? They all passed under the generic name of Vyāsa, and Kapila, and so on. They have been true children of Sri Krishna. They have been followers of the Gítā ; they practically carried out the great mandate "To work you have the right, but not to the fruits thereof."

Thus, gentlemen, India is working upon the world but one condition is necessary. Thoughts, like merchandise,

can only run through channels made by somebody. Roads have to be made before even thought can travel from one place to another, and whenever in the history of the world a great conquering nation has arisen linking the different parts of the world together, then has poured through these channels the thought of India, and entered into the veins of every race. Before even the Buddhists were born, there are evidences accumulating every day that Indian thought penetrated the world. Vedānta, before Buddhism, had penetrated into China, into Persia, and the Islands of the Eastern Archipelago. Again, when the mighty mind of the Greek had linked the different parts of the Eastern world together, there came Indian thought; and Christianity with all its boasted civilisation, is a collection of little bits from the Indian mind. Ours is the religion of which Buddhism, with all its greatness, is the rebel child, and Christianity the very patchy imitation. One of these cycles has again arrived. There is the tremendous power of England which has linked the different parts of the world together. English roads no more are content like Roman roads to run over lands, but they have ploughed the deep in every one of its parts. From ocean to ocean run the roads of England. Every part of the world has been linked to every other part, and electricity plays a most marvellous part as a new messenger. Under all these circumstances we find again India reviving and ready to give her own quota to the progress and civilisation of the world. That I have been forced, as it were, by nature, to go over to America and preach to England is the result. For every one of us ought to have expected that the time had arrived. Everything looks propitious, and Indian thought, philosophical and spiritual, must once more go over and conquer the world. The problem before us, therefore, is assuming

Indian thought penetrated the world in the past

will now penetrate again through channels of English civilization

proportions every day. It is not only that we must revive our own country—that is a small matter; I am an imaginative man,—but my idea is the conquest of the whole world by the Hindu race.

There have been great conquering races in the world. We also have been great conquerors. The story of our conquest has been described by that great Emperor of India. Aśoka, as the conquest of religion and of spirituality, Once more the world must be conquered by India. This is the dream of my life, and I wish that each one of you who hear me to-day should have the same dream in your minds and stop not till you have realised the dream. They will tell you every day that we had better look to our own homes first, then go to work outside. But I will tell you in plain language that you work best when you work for others. The best work that you ever did for yourselves was when you worked for others, trying to disseminate your ideas in foreign languages, beyond the seas, and this very meeting is proof how the attempt to enlighten other countries with your thoughts is helping your own country. One fourth of the effect that has been produced in this country by my going to England and America would not have been brought about had I confined my ideas only to India. This is the great ideal before us, and every one must be ready for it,—the conquest of the whole world by India—nothing less than that, and we must all get ready for it, strain every nerve for it. Let them come and flood the land with their armies, never mind. Up, India, and conquer the world with your spirituality! Aye, as has been declared on this soil first love must conquer hatred, hatred cannot conquer itself. Materialism and all its miseries can never be conquered by materialism. Armies when they attempt to. conquer armies only multiply and make brutes of humanity. Spirituality must conquer the West. Slowly

The West wants spirituality.

they are finding it out that what they want is spirituality to preserve them as nations. They are waiting for it, they are eager for it. Where is the supply to come from? Where are the men ready to go out to every country in the world with the messages of the great sages of India? Where are the men who are ready to sacrifice everything so that this message shall reach every corner of the world? Such heroic souls are wanted to help the spread of truth. Such heroic workers are wanted to go abroad and help to disseminate the great truths of the Vedānta. The world wants it; without it the world will be destroyed. The whole of the Western world is on a volcano which may burst to-morrow. They have searched every corner of the world and have found no respite. They drunk deep of the cup of pleasure and found it vanity. Now is the time to work that India's spiritual ideas may penetrate deep into the West. Therefore, you young men of Madras, I specially ask you to remember this. We must go out, we must conquer the world through our spirituality and philosophy. There is no other alternative, we must do it or die. The only condition of national life, once more vigorous national life, is the conquest of the world by Indian thought.

At the same time we must not forget that what I mean by the conquest of the world by spiritual thought is the sending of the life-giving principles, not the hundreds of superstitions that we have been hugging to our breasts for centuries. These have to be weeded out, even on this soil, and thrown aside, so that they may die for ever. These are the causes of the degradation of the race, and will lead to softening of the brain. That brain which cannot think of higher and nobler thoughts, which has lost all power of originality, which has lost all vigour, that brain which is always poisoning itself with all sorts of little superstitions passing under the name of religion, we must beware of.

In our sight here in India, there are several dangers. Of these the two, Scylla and Charybdis, rank materialism and its rebound, arrant superstition, must be avoided. There is the man to-day who after drinking the cup of Western wisdom, thinks that he knows everything. He laughs at the ancient sages. All Hindu thought to him is arrant trash, philosophy mere child's prattle, and religion the superstition of fools. On the other hand, there is the man educated but a sort of monomaniac, who runs to the other extreme; he wants to explain the omen of this and that. He has philosophical and metaphysical, and all kind of most puerile explanations for the superstitions that belong to his peculiar race, or his peculiar gods, or his peculiar village. Every little village superstition is to him a mandate of the Vedas, and upon the carrying out of these according to him, depends the national life. You must beware of these. I would rather see everyone of you rank atheists than superstitious fools, for the atheist is alive: you can make something out of him; he is not dead. But if superstition enters, the brain is gone, the brain is softened, degradation has seized upon the life. Avoid these two. Brave, bold men, these are what we want. What we want is vigour in the blood, strength in the nerves, iron muscles and nerves of steel, no softening namby-pamby ideas. Avoid these. Avoid all mystery. There is no mystery in religion. Is there any mystery in the Vedānta or in the Vedas or in the Samhitas, or in the Purānas? What secret societies did the sages of yore establish to preach their religion? What sleight of hand tricks are there recorded as used by them to bring their grand truths to humanity? Mystery-mongering and superstition is always a sign of weakness, this is always a sign of degradation and of death. Therefore beware of it, be strong, stand on your feet. Great things are there,

Beware of superstitions and mystery

most marvellous things. We may call them supernatural things so far as our ideas of nature go, but not one of these things is a mystery. It was never preached on this soil that the truths of religion were mysteries or that they were the property of secret societies sitting on snowcaps in the Himalayas. I have been in the Himalayas. You have not been. It is several hundreds of miles from your homes. I am a Sannyāsin, and I have been for the last fourteen years on my feet. These do not exist anywhere. Do not run after these superstitions. Better for you and for the race that you become rank atheists, because you would at least have strength, but this is degradation and death. Shame on humanity that strong men should spend their time on these superstitions, spend all their time in inventing allegories, to explain the most rotten superstitions of the world. Be bold ; do not try to explain everything. The fact is we have many superstitions, many a bad spot, and a bad sore on our body—these have to be excised, cut off, and destroyed—but these do not destroy our religion, our national life, our spirituality. Every principle of religion is safe and the sooner these black spots are purged away the better the principles will shine, the more gloriously. Stick to them.

You hear of claims made by every one of the different religions as being the universal religion of the world. Let me tell you in the first place that perhaps there never will be such a thing, but if there is a religion which can lay that claim, it is only ours and none else, because every other religion depends on some person or persons. All the other religions have been built round the life of what they think a historical man, and what they think the strength of the religion is really the weakness, for disprove the history of the man and the whole building tumbles to the ground. Half the lives of these great founders of religions

have been broken into pieces, and the other half doubted very seriously. As such every truth that had its only sanction in their words vanishes into air again. But the truths of our religion although we have persons by the score do not depend on them. The glory of Krishna is not that he was Krishna, but that he was that great teacher of Vedānta. If he had not been, his name would have died out of India as the name of Buddha has. Thus our allegiance is to the principles always and not to the persons. Persons are but the embodiments, the illustrations of the principles. If the principles are there the persons will come by the thousands and millions. If the principle is safe persons and Buddhas by hundreds and thousands will be born. But if the principle is lost and forgotten and the whole of national life tries to cling round a so-called historical person, woe unto that religion, danger unto that religion. Ours is the only religion, therefore, that does not depend on a person or persons; it is based upon principles. At the same time, there is room for millions of persons. There is ample ground for introducing persons, but each one of them must be an illustration of the principles. We must not forget that. These principles of our religion are all safe, and it should be the life work of every one of us to keep them safe to keep them free from the accumulating dirt and dust of ages; it is strange that in spite of the degradation that seized upon the race again and again, these principles of the Vedānta were never tarnished. No one, however wicked, ever dared to throw dirt upon them. Our scriptures are the best preserved scriptures in the world. Compared to other books there have been no interpolations, no text torturing, no destroying of the essence of the thought. It is there just as it was in the first place, directing the human mind towards the ideal, the goal. You find that these texts have been

Ours can be the only universal religion. It preaches principles and not persons.

commented upon by different commentators, preached by great teachers, and sects founded upon them, and you find that in these books of the Vedas there are various ideas, apparently contradictory. There are certain texts which are entirely dualistic, others are entirely monistic. The dualistic commentator, knowing no better, wishes to knock the monistic texts on the head. Preachers and priests want to explain them in the dualistic meaning. The monistic commentator serves the dualistic texts in a similar fashion. Now this is not the fault of the Vedas. It is foolish to attempt to prove that the whole of the Vedas are dualistic. It is equally foolish to attempt to prove that the whole of the Vedas are non-dualistic. They are dualistic and non-dualistic both. We understand it better to-day in the light of newer ideas. These are but several conceptions leading to the final conclusion and all these conceptions are necessary for the evolution of the mind, and therefore the Vedas preach them. In mercy to the human race the Vedas show the various steps to the higher goal. Not that they are contradictory, vain words used by the Vedas to delude children; they are necessary, not only for children but for many a grown-up man. So long as we have a body and so long as we are deluded by the idea of the identity of the body, so long as we have five senses and see the external world, we have to use a personal God. For all these ideas, as the great Rāmānuja has proved, about God and nature and the individualised soul, you must take if you take the one. You cannot avoid it. Therefore as long as you see the external world, to avoid a Personal God and a personal soul is arrant lunacy. But there may be times in the lives of sages when the human mind transcends as it were its own limitations, when man goes even beyond nature, even beyond where the Smriti declared

The Vedas preach evolution of the mind

when it quotes "From whence the words fall back with the mind without reaching the place. There the eyes cannot reach, nor the ears, we cannot say that we know it, we cannot say that we will know it." Even there the human soul transcends all limitations, and then and then alone, flashes into the human soul the conception of Monism that I and the whole universe are one, that I and the Brahman are one. And this conclusion you will find has not only been reached through knowledge and philosophy, but parts of it through the power of love. You read in the Bhagavad Gîtā when Krishna disappeared and the Gopis bewailed his disappearance, at last the thought of Krishna became so prominent in their minds that each one forgot her own body and thought she was Krishna and they began to hang things on themselves and to play in his light. We understand therefore that this identity comes even through love. There was an ancient Persian Sūfi poet and one of his poems says—"I came to the beloved and behold the door was closed; I knocked at the door and from inside a voice came 'Who is there?' I replied 'I am.' The door did not open. A second time I came and knocked at the door, and the same voice asked, 'Who is there?' 'I am so and so.' The door did not open. A third time I came and the same voice asked 'Who is there?' 'I and thou, my love,' and the door opened." These are, therefore, so many stages, and we need not quarrel about them, even if there have been quarrels among the ancient commentators whom all of us ought to revere, for there is no limitation to knowledge, there is no omniscience exclusively the property of any one, in ancient or modern times. If there have been sages and Rishis in the past, be sure that there will be now. If there have been Vyāsas and Vālmikis and Sankarāchāryas in ancient times, why may not each one of you become a

Sankarāchārya. This is another point of our religion you must always remember, that in all the other scriptures inspiration is quoted as their authority, but this inspiration is limited to one or two or very few persons, and through them the truth came to the masses and we have all to obey them. Truth came to Jesus of Nazareth and we must all obey him—we don't know anything more. And the truth came to the Rishis of India—the *mantra-drashtas*, the seers of thought—not talkers, not book-swallowers, not scholars, not philologists, but seers of thought. "The Self is not to be reached by too much talking, not even by the highest intellects, not even by the study of the Scriptures." The Scriptures themselves say so. Do you find in any other Scripture such a bold assertion as that—not even by the study of the Vedas will you reach the *Ātman*? You must open your heart. Religion is not going to church, or putting marks on the forehead, or dressing in a peculiar fashion; you may paint yourselves all the colors of the rainbow, but if the heart has not been opened, if you have not realised God it is all vain. If one has the color of the heart he does not wait for any external color. That is the only religious realisation. We must not forget that colors and all these things are good so far as they help, so far they are all welcome but they are apt to degenerate and, instead of helping, they retard; and a man identifies religion with externalities. Going to the temple becomes tantamount to spiritual life. Giving something to a priest becomes tantamount to religious life. These are dangerous, and pernicious, and should be checked. Our Scriptures declare again and again that even the knowledge of the external senses is not religion. That is religion which makes us realise the Unchangeable One, and that is religion for every one. He who realises transcendental truth, he who realises the *Ātman* in his own nature, he

Religion no externalities

who comes face to face with God, sees God alone in everything, has become a Rishi. It may have been thousands of years ago, it may be thousands of years to come, but he is the Rishi. And there is no religious life for you until you have become a Rishi. Then alone Religion begins for you, now is only the preparation. Then religion dawns upon you now you, are only undergoing intellectual gymnastic and physical tortures. We must therefore remember that our religion lays down distinctly and clearly that every one who wants salvation must pass through the stage of Rishihood—must become a *mantra-drashta*, must see God. That is salvation. And therefore, if that is the law laid down by our scriptures, it becomes easy to look into the scripture with our own eyes, understand the meaning for ourselves, to analyse just what we want, and to understand the truth for ourselves. This is what has to be done. At the same time we must pay all reverence to the ancient sages for their work. They were great, these ancients, but we want to be greater. They did great work in the past, but we must do greater work than they. They had hundreds of Rishis in ancient India. We will have millions—we are going to have, and the sooner every one of you believes in this, the better for India, and the better for the world. Whatever you believe that you will be. If you believe yourselves to be bold, bold you will be. If you believe yourselves to be sages, sages you will be to-morrow. There is nothing to obstruct you. For if there is one common doctrine that runs through all our apparently contradictory sects, it is that all glory, power and purity are within the soul already; only, according to Rāmānuja, it contracts and expands at times, and according to Sankara it is a mere delusion. Never mind these differences. All admit the truth that the power is there—potential or manifest it is there—and the sooner you believe that the better for you. All power

All power is within.

is within you; you can do everything and anything. Believe in that, do not believe that you are weak; do not believe that you are half crazy lunatics, as most of us do now-a-days. But you can do everything and anything without even the guidance of any one. All power is there. Stand up and express the Divinity that is within you.

THE FUTURE OF INDIA.

The last lecture in Madras was given in a large tent in which over four thousand people were accommodated. The swami said:—

Glories of India in the past.

This is the ancient land where wisdom made its home before it went into any other country, the same India whose influx of spirituality is represented on the material plane by rolling rivers like oceans, where the eternal Himalayas, rising tier after tier, with their snowcaps, as it were, looking into the very mysteries of heaven. Here is the same India whose soil has been trodden by the feet of the greatest sages that ever lived. Here first arose inquiries into the nature of man, and into the internal world. Here first arose the doctrines of immortality of the soul, existence of a supervising God, an immanent God in nature and in man, and here the highest ideals of religion and philosophy have attained their culminating points. This is the land from whence, like tidal waves, spirituality and philosophy have again and again marched out and deluged the world, and this is the land from whence once more such tides must proceed in order to bring life and vigour into the decaying races of mankind. It is the same India which has withstood the shocks of centuries, of hundreds of foreign invasions, of hundreds of upheavals of manners and customs. It is the same land which stands firmer than any rock in the world with its undying vigour, and indestructible life. Its life is of the same nature as the teaching

about soul, without beginning and without end, immortal, and we are the children of such a country. Children of India, I am here to speak to you to-day about some practical things, and my object in reminding you about the glories of the past is simply this. Many times have I been told that looking into the past only degenerates and leads to nothing, let us look to the future. That is true. But out of the past is built the future. Look back, therefore, as far as you can, drink deep of the eternal fountains that are behind, and after that, look forward, march forward, and make India brighter, greater, much higher, than she ever was. Our ancestors were great. We must first know that. We must learn the elements of our being, the blood that courses in our viens, we must have faith in that blood, and in what it did in the past, and out of that faith, and consciousness of past greatness, we must build an India yet greater than what she has been. There have been periods of decay and degradation. I do not attach much importance to that; we all know that; that period has been necessary. The mighty tree produces beautiful ripe fruit. That fruit is put in the ground, it decays, and rots, and out of that decay spring the root, and the future tree, perhaps mightier than the first one. This period of decay through which we have passed was necessary. Out of this decay is coming the India of the future; it is already sprouting, its first leaves are already out, and a mighty gigantic tree, the *ūrdhwamūlam* is here, already beginning to appear, and it is about that that I am going to speak to you. The problems in India are more complicated, more momentous, than the problems in any other country. Race, Religion, Language, Government—all these together make a nation. The elements which compose the nations of the world are indeed very few, taking race after race, compared to this country. Here have been the Aryan, the Dravidian, the

This past should not degenerate you.

But must restore that faith in self to bueld a yet greater India.

Variety of conditions make Indian problems very complicated.

Tartar, the Turk, the Moghul, the European, all the nations of the world, as it were, pouring their blood into this land. Of languages the most wonderful conglomeration is here, of manners and customs there is more difference between two Indian races than between the European and the Eastern races. The one common ground that we have is our sacred traditions, our religion and upon that we shall have to build. In Europe political ideas form the national unity. In Asia religious ideas form the national unity. Unity in religion, therefore, is absolutely necessary as the first condition of the future of India. There must be the recognition of one religion throughout the length and breadth of this land. What do I mean by one religion ? Not in the sense of one religion among the Christians, or the Mahommedans, or the Buddhists, but we know that our religion has certain common grounds, common to all our sects, however varying their conclusions may be. Yet there are certain common grounds, and, within the limitation, this religion of ours admits of a marvellous variation, an infinitive amount of liberty to think and live our own lives. We all know that, that is, those of us who have thought ; and what we want is to bring out these life-giving common principles of our religion, to let every man, woman, and child, throughout the length and breadth of this country, understand them, know them, and try to bring them out in their lives. This is the first step, therefore, that is to be taken. We see how in Asia, and especially in India, race difficulties, linguistic difficulties, social difficulties, national difficulties all melt away before this unifying power of religion. We know that to the Indian mind there is nothing higher than that of religious ideals, that this is the key-note of Indian life, and we can only work in the line of least resistance. Not only is it true that the ideal of religion is the highest ideal ; in the

Religion, the only common ground in Asia.

Before Religion all difficulties vanish.

case of India it is the only possible ideal of work; work in any other line, without first strengthening this, would be disastrous. Therefore, the first plank in the making of a future India, the first step that is to be hewn out of that rock of ages, is this unifying of religion. We have to be taught that Hindus, Dualists, Qualified Monists, or Monists, or any other sect, Saivites, Vaishnavites, Pāsupatis, all the various denominations, have certain common ideas behind, that the time has come when, for the well-being ourselves, for the well-being of our race, we must give up our differerences and quarrels. Be sure they are wrong entirely that they are condemned by our scriptures, forbidden by our forefathers, and that those great men from whom we claim our descent, whose blood is in our veins, look down with contempt on their children quarrelling about very minute diff-erences. With this all other improvements will come. When the life-blood is strong and pure no disease germ can live in that body. Our life-blood is that spirituality. If it flows clear, if it flows strong, and pure, and vigorous, all is well. Political, social, any other material defects even the poverty of the land, will be all cured if that blood is pure. For if the disease germ be thrown out, nothing will be able to enter into the blood. To take a simile from modern medicine we know that there must be two causes to produce a disease, some poison germ outside, and the state of the body. Until the body is in a state to admit the germs until the body is degraded to a lower vitality, so that the germs may enter and thrive, and multiply, there is no power in any germ in the world to produce a disease in any body, In fact, millions of germs are continually passing through eveyone's body; but so long as it is vigorous it never is conscious of them. It is only when the body is weak that these germs take possession of the body and produce disease. Just so with the national life. It is

Hence unifying of religion is the first step in the making of future India.

Strengthen your spirituality and your national life will get fuller free from defects.

when the national body is weak that all sorts of disease germs in the political state of the race, or, in its social state, or in any educational, intellectual state, crowd into the system and produce disease. To remedy it therefore, we must go to the root of this disease, and cleanse the blood of all impurities. The one tendency will be to strengthen the man, to make the blood pure, the body vigorous, so that it will be able to resist and throw out all external poisons, and we have seen that our vigour, our strength, nay, our national life, is in our religion. I am not going to discuss now whether it is true or not, whether it is correct or not; whether it is beneficial or not, in the long run, to have this vitality in religion, but for good or evil it is there, you cannot get out of it, you have got it now and forever and you have to stand by it, even if you have not the same faith that I have in our religion. You are bound by it, if you give it up, you will be smashed into pieces. That is the life of our race, and that must be strengthened. You have withstood the shocks of centuries simply because you took great care of it, because you sacrificed everything for it. Your forefathers underwent everything boldly, even death itself, but preserved their religion. Temple after temple was broken down by the foreign conqueror, and no sooner had the wave passed than the spire of the temple rose up again. Some of these old temples of Southern India, some like Somanth of Gujerat, will teach you volumes of wisdom, will give you a keener insight into the history of the race than any amount of books. Mark how this temple bears the marks of a hundred attacks, and a hundred regenerations, continually destroyed, and continually springing up out of the ruins rejuvenated and strong as ever! That is the national mind, that is the national life current. Follow it, and it leads to glory. Give it up and you die; death will be the

That is how the race has survived and we must follow this method if the race is to live.

only result, annihilation the only effect, the moment you step beyond that life current. I do not mean to say that other things are not necessary. I do not mean to say that political or social improvements are not necessary, but what I mean is this, and I want you to bear it in mind that they are secondary here, religion primary. The Indian mind is first religious, then anything else. This is to be strengthened. How to do it? I want to lay before you my ideas. These have been in my mind for a long time, years before I left the shores of Madras for America, and that I went to America and England was simply for this reason. I did not care at all for the Parliament of Religions, it was simply an opportunity; for that was the idea that took me all over the world. My idea is first of all to bring out these gems of spirituality that are as it were stored up in our books, and in the possession of a few, hidden, as it were, in monasteries and in forests, not only the knowledge from the hands where it is hidden, but from the still more inaccessible chest, the language in which it is preserved, the incrustation of centuries of Sanskrit words. In one word I want to make them popular, I want to bring out these ideas and let them be the common property of all, of every man in India, whether he knows the Sanskrit language or not. The great difficulty in the way is this Sanskrit language, this glorious language of ours, and this difficulty cannot be removed until, it it be possible, the whole of our nation consists of good Sanskrit scholars, and you will just understand the difficulty if I tell you that I have been studying this language all my life, and yet every new book is new to me. How much more difficult would it be for people who never have time to study the language thoroughly? They must be taught in the language of the people; at the same time, Sanskrit education must go along with it, because with that Sanskrit education the very sound of

How to strengthen the spirituality of the race?

Disseminate the spiritual ideas in our scriptures.

Do them in Sanskrit as well as the Vernaculars.

Sanskrit words gives a prestige and a power and a strength to the race. The attempts of the great Rāmānuja, and of Chaitanya and of Kabir to raise the lower classes of India show that marvellous results were attained at the time of the lives of those great prophets, yet the later failures have to be explained, why the effect stopped almost within a century of the passing away of these great masters. The secret is here. They raised the lower classes; they had all the wish that they should come up, but they did not put their energies to the spread of the Sanskrit language among the masses. Even the great Buddha made one false step in the movement when he stopped the Sanskrit language from being studied by the masses. He wanted rapid and hurried work and translated and preached in the language of the day, Pali. That was grand, the people understood him, he was speaking in the language of the people. That was great; it spread the ideas quickly and made them reach far and wide, but, along with that, Sanskrit ought to have gone. Knowledge would come, but the prestige was not there, culture was not there. It is culture that withstands shocks, not a simple mass of knowledge. You can put a mass of knowledge into the world, but that will not do it much good. There must come culture into the blood. We all know in modern history, of nations which have masses of knowledge, but what of them? They are like tigers, they are like savages, because culture is not there. Knowledge is only skin-deep, as civilisation is, and a little scratch brings out the old savage. Such things happen. This is the danger. Teach the masses in the vernaculars, give them ideas? They will get information, but something more is necessary; give them culture. Until you can give them that, there is no permanence of this raised condition of the masses; there will be another caste created which possesses the advantage of the knowledge of the Sanskrit

Neglect of Sanskrit is the cause of the failure of reformers like Buddha.

For Sanskrit means prestige and culture.

Knowledge of Sanskrit is the only way for the elevation of the masses.

language which will quickly rise above the rest, and rule them. The only safety, I tell you, men who belong to the lower castes, the only way to raise your condition is to study Sanskrit, and this fighting and writing, and frothing, against the higher castes is in vain, it does no good, and it creates fighting and quarrel and this race, unfortunately already divided, is going to be divided more and more. The only way to bring about levelling ideas of caste is to appropriate the culture, the education, which is the strength of the highest castes. That done, you have what you want.

Aryan versus Dravidian in South India.

In connection with this I want to discuss one question which has a particular bearing with regard to Madras, there is a theory that there was a race of mankind in Southern India called the Dravidians entirely differing from another race in Northern India called the Aryans, and that the Southern India Brahmins are the only Aryans that came from the North, the rest of Southern Indian mankind are entirely different caste and race to those of Southern India Brahmins. This is entirely unfounded. The only proof of it is that there is a difference of language between the North and the South. I do not see any other difference. We are so many Northern men here, and I ask my European friends to pick out the Northern and Southern men from this assembly. Where is the difference? A little difference of language. But the Brahmins are a race that came here speaking the Sanskrit language! Well then, they took up the Dravidian language and forgot their Sanskrit. Why have not the other castes done the same? Why did not all the other castes come one after the other from Northern India, forget their language, and take up the Dravidian? That is an argument working both ways. Do not believe in such things. There may have been a Dravidian people, who vanished from here, and the few who remain are in forests and other places. Quite possible that the

language may have been taken up, but they are also all Aryans coming from the North; the whole of India is Aryan nothing else. Then there is the other idea that the Sūdra caste are surely the aborigines. What are they? They are slaves. They say history repeats itself. Because the Americans, and English, and Dutch, and Portuguese got hold of the poor Africans, made them work hard while they lived and threw them aside when they died and because their children of mixed birth were made into slaves and kept in that condition long—from that example, the mind jumps back several thousand years, and the same thing is supposed to be repeated here; and the archæologist dreams that India was full of dark-eyed aborigines, and the bright Aryan came from, the Lord knows where. According to some they came from Central Thibet, others will have it that they came from Central Asia. There are patriotic Englishmen who think that the Aryans were all red-haired. Others think they were all black-haired, according to their own choice. If the writer happens to be a black-haired man the Aryans were all black. Of late there was an attempt made to prove that the Aryans lived on the Swiss lakes. Some say now that they lived at the North Pole. As for the truth of it, there is not one word in our scriptures, not one to prove that he has ever come from any where which makes the Aryan go further than India, and in ancient India was included Afghanistan; there it ends. The theory that the Sūdra caste were all non-Aryans, is equally illogical, and equally irrational. It would not have been possible in those days for a few settling Aryans to live there with a hundred thousand slaves at their back. These slaves would have eaten them up, destroyed them in five minutes. The only explanation is to be found in the Mahābhārata, which says that in the beginning of the Satyayuga there was one caste, the Brahmins, and then, by difference of

Brahmin the only one caste in the beginning.

occupation, they went on dividing themselves into all these differences of caste that is the only true and rational explanation that has been given. In the coming Satyayuga all the other castes will have to go back to the same condition The soultion of the caste-problem in India, therefore assumes this form, not to degrade the higher castes, not to outcrush the Brahmin. The Brahminhood is the idea of humanity in India, as wonderfully put forward by Sankarāchārya at the beginning of his commentary on the Gìtā, where he wants to speak about the reason of Krishna coming as a preacher, for the preservation of Brahminhood, of Brahminness. That was the great end. This Brahmin, the man of God, he who has known *Brahman,* the ideal man, the perferct man, must remain ; he must not go. And with all the defect of the caste system now, we know that we must all be ready to give to them this credit, that from them have come more men with that real Brahminness in them than from all the other castes. That is true. That is the credit due to them from all the other castes. We must be bold, must be brave, to speak their defects, but at the same time give the credit that is due to them. Therefore, my friends, it is no use fighting among the castes ; what good will it do ? It will divide us all the more, weaken us all the more, degrade us all the more. The days of exclusive privileges and exclusive claims are gone, gone for ever from the soil of India, and it is one of the great blessings of the British Rule of India. Even to the Mahommedan rule we owe that great blessing, destruction of exclusive privilege. It was after all not all bad, nothing is all bad, and nothing is all good. The Mahommedan conquest of India came as a salvation to the down-trodden, to the poor. That is why one-fifth of our people have become Mahommedans. It was not all the sword that did it. It would be the height of madness to think it was all sword and fire. And one-fifth—

It will again be so.

The problem of caste is to raise the lower classes to Brahminhood

one half—of your Madras people will become Christians if you do not take care. Was there ever a sillier thing before the world than what I saw in Malabar country. The poor Pariah is not allowed to pass through the same street as the high-caste man, but if he changes his name to an English name he is all right; or to a Mahommedan name, he is all right. What inference would you draw, except that these Malabaris are all lunatics, their homes so many lunatic asylums, and that they are to be treated with derision by every race in India until they mend their manners and no better. Shame upon them that such wicked customs are allowed; there own children allowed to die of starvation, and, as soon as those children belong to somebody else, feeding them fat. There ought to be no more discussions between the castes. The solution is not by bringing down the higher, but by raising the lower up to the level of the higher. And that is the line of work that has been laid down in all our books, in spite of what you may hear from some people whose knowledge of their own scriptures and whose capacity to understand the mighty plans of the ancients are only zero. They do not understand, but those do that have brains, that have the intellect to grasp the whole scope of the work. They stand aside and follow the wonderful procession of national life through the ages. They can trace step by step through all the books, ancient and modern. What is the plan? The ideal at one end is the Brahmin, and the ideal at the other end is the Chandāla, and the whole work is to raise the Chandāla up to the Brahmin. Slowly you find more and more privileges granted to them. There are books where you read such fierce words as these: "If the Sūdra hears, fill his ears with molten lead, and if he remembers a line, cut him to pieces. If he says to the Brahmin 'you Brahmin' cut his tongue out." This is diabolical old barbarism no doubt

This was the plan of work adopted by our ancients in our books.

but do not blame the law-givers who simply record the customs of some section of the community. Such devils arose among those ancients. There have been such every where, more or less, in all ages. Accordingly you will find that later this tone is modified a little; as for instance—"Do not disturb the Sūdras but do not teach them higher things." Then gradually we find in other Smritis, especially in those that have full power now, that if the Sūdras imitate the manners and customs of the Brahmins they do well, they ought to be encouraged. Thus it is going on. I have no time to place before you all these workings, nor how they can be traced in detail; but coming to plain facts, we find that all the castes are to rise slowly, how even there are thousands of castes, and some even getting admission into Brahmin-hood, for what prevents any caste from declaring they are Brahmins? Caste, with all its rigour, has been created in that manner. Let us suppose there are several castes with ten thousand people each. If they unite and say we will call ourselves Brahmins nothing can stop them: I have seen it in my own life. Some castes become strong, and as soon as they all agree, who is to say nay? Because, whatever they were, each caste was exclusive of the other. It did not meddle with other's affairs, even the several divisions of one caste did not meddle with the other divisions. And those great epoch-makers, Sankarāchāryā and others, were the great caste-makers. I cannot tell you all the wonderful things they manufactured, and some of you might strongly resent what I have to say. But in my travels and experience I have traced them out, and most wonderful results I have arrived at. They would sometimes get whole hordes of Beluchis and make them Kshatrias in one minute, whole hordes of fisherman and make them Brahmins in one minute. They were all Rishis and sages, and we have to

This was the method of great reformers like Sankara.

bow down to their memory. Well, be you all Rishis and sages. That is the secret. More or less, we shall all be Rishis. What is meant by a Rishi? The pure one; be pure first, and you will have power. Simply saying "I am a Rishi" will not do, but when you are a Rishi, you will find that others obey you somehow or other. Something mysterious comes out from you which makes them follow you, makes them hear you, makes them, unconsciously even, against their will, carry out your plans. That is Rishi-hood.

The Brahmin to deserve his position must work for the elevation of the other castes.

Now these are not details. Details have to be evolved through generations. But this is merely a suggestion in order to show you that these quarrels should cease. Especially do I regret that in modern times there should be so much discussion between the castes. This must cease. It is useless on both sides; on the side of the higher caste, especially the Brahmins, because the day for these privileges and exclusive claims is gone. The duty of every aristocracy is to dig its own grave, and the sooner it does the better. The more it delays, the more it will fester and the worse death it will die. It is the duty of the Brahmin, therefore, to work for the salvation of the rest of mankind in India. If he does that, and so long as he does that, he is a Brahmin, but he is no Brahmin when he goes about making money. You on the other hand should give help only to the rightful Brahmin, who deserves it; that leads to heaven, but sometimes gifts to another person who does not deserve it leads to the other place, says our scripture. You must be on your guard about that. He only is the Brahmin who has no secular employment. Secular employment is not for the Brahmin but for the other castes. To the Brahmins I appeal that they must work hard to raise the Indian people by teaching them what they know, by giving out the cul-

ture that they have accumulated for centuries. It is the duty, clearly, of the Brahmins of India to remember that they are really Brahmins. As Manu says, "All these privileges and honors are given to the Brahmin because with him is the treasury of virtue." You must open that treasury and distribute it to the world. It is true that he was the earliest preacher to the Indian races, he was the first to attain to higher realisation of life before others could reach the idea. It was not his fault that he marched a head of the other castes. Why did not the other castes so understand? Why did the others first sit down and be lazy, and make the race between the hare and the tortoise? But it is one thing to gain an advantage, and another thing to preserve it for evil use. Whenever power is used for evil it becomes diabolical; it must be used for good. So this accumulated culture of ages of which he has been the trustee he must now give to the people at large, and it was because he did not give it to the people at large that the Mahommedan invasion happened. It was because he did not open this treasury to the people from the beginning that for a thousand years we have been trodden under the heels of every one who chooses to come into India, it was through that we have become degraded, and that must be the first task to break open the cells that hide the wonderful treasures which our common ancestors accumulated, bringing them out, and giving them to everybody, and the Brahmin must do it first. There is an old superstition in Bengal that if the cobra that bites sucks out his own poison the patient must survive. Well then, the Brahmin must suck out his own poison. To the non-Brahmin castes, I say, wait, be not in a hurry. Do not seize every opportunity of fighting the Brahmin, because I have shown you that you are suffering from your own fault. Who told you to neglect spirituality and Sanskrit learning. What have

The Brahmin must open the treasury of knowledge to others.

The non-Brahmin must acquire spirituality and Sanskrit

you been doing all this time ? Why have you been indifferent and now fret and fume because sombody else had more brains, more energy, more pluck and go than you ; instead of wasting your energies in these vain discussions and quarrels in the pages of our newspapers, instead of trying to fight and quarrel in your own home, which is sinful, use all your energies in acquiring the culture which the Brahmin, has and the thing is done. Why do you not become Sanskrit scholars ? Why do you not spend millions to bring Sanskrit education among all the castes of India ? The moment you do that you are equal to the Brahmin. That is the secret of power in India.

Will is power.

Sanskrit and prestige go together. As soon as you have that none dares say anything against you. That is the one secret ; take that up. The whole universe, to use the ancient Advaitist simile, is in a state of self-hypnotism. It is the will that is the power. It is the man of strong will that throws, as it were, a halo round him, and brings all the other people to the same state of vibration that he has in his own mind ; such gigantic men appear. And what is the idea ? That, just as in the case of one powerful individual, when many of us have the same thought, we become powerful. Why is it, to take a case in hand, that forty millions of Englishmen rule three-hundred millions of people here ? You say organisation is material. What is the psychological explanation ? These forty millions can put their wills together, and that means infinite power and you three-hundred millions are each separate from the other. Therefore, to make a great future India, the whole secret lies in that organisation, accumulation, co-ordination of powers, of wills. Already, before my mind rises one of the marvellous verses of the *Atharvana Veda Samhita* which says. "Be you all of one mind, be you all of one thought, for in the days of yore,

Al Englishmen think and will [illegible] and so succeed.

the gods being of one mind, were enabled to receive oblations." The gods can be worshipped by men because they were of one mind, and that is the secret of society. And the more you fight and quarrel about trivialities such as "Dravidian" and "Aryan," "Brahmins" and "non Brahmins," the farther you are from that accumulation of energy and power which is to make the future India. For, mark you, the future India depends entirely upon that. This is the secret, accumulation of the will-powers, co-ordination, bringing them all, as it were, into one focus. Each Chinaman thinks his own way, and a handful of Japanese think all in the same way and you know the result. That is how it goes throughout the history of the world. You find compact little nations always ruling huge unwieldy nations and it is natural, because it is easier for the little compact nations to bring their ideas into the same focus, and they become developed. And the bigger the nation, the more unwleidy they are, born as it were a disorganised mob, they cannot combine. All these quarrels must cease.

Stop all petty quarrels.

Focus all will-power towards one ideal.

There is yet another defect in us. Through centuries of slavery we have become like a pack of women. You scarcely can get three women together in this country or any country in the world for five minutes, but they quarrel. They make big societies in European countries, and make tremendous declarations of woman's power and so on ; then they quarrel, and some man comes and rules them all. They require some man to rule them yet, all over the world. We are like that ; women we are. If a woman comes to lead them they all begin immediately to criticise her, tear her to pieces, and make her sit down. If a man comes, and gives them a little harsh treatment, scolds them now and then, it is all right, they have been used to that mesmerism. The whole world is full

Give up jealousy.

of mesmerists and hypnotists. We are like that. If one man stands up and tries to become great, you all try to hold him down, and if a foreign man comes and tries to kick you, it is all right. You have been used to it. Slaves must become great masters; so give that up. This shall be your keynote, the great mother, for the coming fifty years, and all other vain gods may disappear for that time. All other gods are sleeping. This alone is the God that is awake, your own race, everywhere his hands, everywhere his feet, everywhere his ears, he covers everything. What vain gods will you go after and yet cannot worship the God that we see all around us, the *Virāt*. When you have worshipped this you will be able to worship all other gods. Before you can crawl half a mile, you want to cross the ocean, like Hanuman. It cannot be. Every one going to be a *Yogi*, everyone going to meditate? It cannot be. The whole day mixing with the world, with *Karma Kānda*, and in the evening sitting down and blowing through your nose. It it so easy, Rishis coming flying through the air because you have blown three times through the nose? Is it a joke, all nonsense? What is needed is *Chittaśuddhi*, purification of the heart, and how does that come? The first of all, worship is the worship of the *Virāt*, those all around; worship it, not serve. No other English word will do there. Worship is the exact Sanskrit word. These are all your gods, men and animals, and the first gods you have to worship are your own fellow-countrymen. That is what you have to worship instead of being jealous of each other and fighting each other. It is the most terrible *Karma* for which you are suffering and yet it will not open your eyes.

Worship your race.

for the worship of the Viraty, our fellow-countryman is the first of all worship.

The subject is so great I do not know where to stop, and I must bring my lecture to a close by placing before you in a few words the plans I want to carry out in Madras.

My plans.

Education is to be in our control.

Evils of the present Education

We must have a hold on the spiritual and secular education of the nation. Dou you realise that? You must dream you must talk, you must think, and you must work. Till, then there is no salvation for the race. The education that you are getting now has some good points, but it has a tremendous disadvantage and this disadvantage is so great that the good things are all weighed down. In the first place it is not a man-making education, it is merely and entirely a negative education. A negative education, or any training that is given to negation, is worse than death. The child is taken to school and the first thing he learns is that his father is a fool, second his grand father is a crazy lunatic, the third that all his teachers are hypocrites, the fourth that all sacred books are lies! By the time he is sixteen he is a mass of negation, lifeless and boneles. And the result is that fifty years of such education has not produced one man in the three Presidencies. Every man of originality that has been produced has been educated elsewhere, not in this country, or they have gône to the old universities once more to cleanse themselves of superstitions. This is not education. Education is not the amount of information that is put into your brain and running riot there, undigested, all your life. We must have life-building, man-making, character-making, assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who can give by heart a whole library. *Yathā harasckandana bhāravāhi bhārasya vettā na tu chandanasyo.* " The ass carrying its load of sandalwood knows only the weight, and not the value of the sandalwood." If education is identical with information, the libraries are the greatest sages in the world, encyclopædias, are the Rishis. The ideal, therefore, is that we must have the whole education of our country, spiritual and secular, in our own

hands, and it must be on national lines through national methods, as far as practicable. Of course this is a very big order, a big plan. I do not know whether it will ever work itself out. But we must begin the work. How? For instance take Madras. We must have a temple; for, with Hindus, religion must come first. Then, you say, all sects will quarrel about the temple. We will make a non-scetarian temple, giving only *Om* as the symbol, the greatest symbol of any sect. If there is any sect here which believes that *Om* ought not to be the symbol it has no right to be Hindu. All will have the right to be Hindus. All will have the right to interpret, each one according to his own sect ideas, but we must have a common temple. You can each have your own images and symbols in other places, but do not quarrel here with the others who differ from you. Here will be taught the common grounds of our different sects, and at the same time the different sects will have perfect liberty to come there and teach their doctrines, only with one restriction, do not quarrel with other sects. Say what you have to say, the world wants it, but the world has no time to hear what you think about other people, keep that to yourselves. Secondly, along with this temple there will be an institution to train teachers and preachers. These teachers must go about preaching religion and giving secular education to our people; they must carry both, as we have been already carrying religion, from door to door. Let us, along with it, carry secular education from door to door. That can be easily done. Then it will extend in its working order to train these bands of teachers and preachers, and gradually we shall have these temples in other centres, until we have covered the whole of India. That is the plan. It may appear gigantic. But it is needed. You may ask where is the money. Money is not needed. Money is

Education must be conducted on national non sectarian lines.

Combine secular and religious instruction.

Men are wanted to carry this out.

nothing. For the last twelve years of my life I did not know where the next meal would come from, but money and everything I want must come because they are my slaves and not I theirs; money and everything else must come—must, that is the word. Where are the men? That is the question. I have told you what we have become. Where are the men? Young men of Madras, my hope is in you. Do you respond to the call of your nation? Each one of you has a glorious future, if you dare believe me. Have the tremendous faith in yourselves, which I had when I was a child and I am working it out. Have that faith, each one, in yourself, that eternal power is lodged in every-one of our souls. You will revive the whole of India. Aye, we will go to every country under the sun, and our idea, must be, within the next ten years, a component of the many forces that are working to make up every nation in the world. We must enter into the life of every nation in the world. We must enter into the life of every race, inside India and outside India; we will work. That is how it should be. I want young men. Says the Vedas, "It is the strong, the healthy, of sharp intellect, and young, that will reach the Lord." This is the time to decide your future; with the energy of youth, when you have not been worked out, nor jaded but still in the freshness and vigour of youth. Work; this is the time; for the freshest, the most untouched, and unsmelled flowers alone are to be laid at the feet of the Lord. He receives. Get up, therefore, greater works are to be done than picking quarrels, and becoming lawyers, and such things. A far greater work is this sacrifice of yourselves for the benefit of your race, for the welfare of humanity, for life is short. What is in this life? You are Hindus, and there is the instinctive belief in you that life is eternal. Sometimes I have young men in Madras coming and talking to me

about Atheism, I do not believe a Hindu can become an Atheist. He may read European books, and persuade himself he is a materialist but only for five months, mark you. It is not in your blood. You cannot believe what is not in your constitution ; it would be a hopeless task for you. Do not attempt that sort of thing. I once attempted it when I was a boy ; but it could not be. Life is short, but the soul is immortal and eternal, and therefore, one thing being certain, death, let us take up a great ideal, and give up the whole life to it. Let this be our determination, and may He, the Lord, " Who comes again and again for the salvation of his own people," speaking through our scriptures, may the great Krishna, bless us and lead us all to the fulfilment of our aims !

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During his stay in Madras the Swami presided at the annual meeting of the Chennapuri Annadāna Samājam, an institution of a charitable nature, and in the course of a brief address referred to a remark by a previous speaker deprecating special alms-giving to the Brahmin over and above the other castes. He pointed out that, this had its good as well as its bad side. All the culture practically, which the nation possessed was among the Brahmins, and they also had been the thinkers of the nation. Take away the means of living which enabled them to be thinkers and the nation as a whole would suffer. Speaking of the indiscriminate charity of India as compared with the legal charity of other nations, he said, the outcome of their system of relief was that the vagabond in India was contented to receive readily what he was given readily and lived a peaceful and contented life : while the vagabond in the West, unwilling to go to the poor-houses,—for man loved liberty more than

Why give charity to Bramins ?

Charity in East & West compared.

food—turned a robber, the enemy of society and necessitated the organisation of a system of magistracy, police, jails, and botheration of that sort. Poverty there must be, so long as the disease known as civilisation existed: and hence the need for relief. So that they had to choose between the indiscriminate charity of India, which, in the case of Sannyāsins at any rate, even if they were not sincere men, at least forced them to learn some little of their scriptures before they were able to obtain food; and the discriminate charity of Western nations which necessitated a costly system of poor law relief, and in the end succeeded only in changing mendicants into criminals.

CALCUTTA.

The Swami's long journey ended with Calcutta. In accordance with the arrangements of the Reception Committee, over which Maharaja Bahadur of Durbhanga presided, he took a special train from Kidderpur and reached the Sealdah Station (Calcutta) early in the morning. Here an immense crowd awaited him, and he was greeted with intense enthusiasm, which was maintained during the whole of his progress through the decorated streets of the City to Ripon College, where a short stay was made. Breakfast was afterwards taken at Pasupati Bose's residence. The official reception was a a week later, in the courtyard of the residence of the late Raja Sri Radhakant Deb Bahadur, at Sobha Bazar, when Raja Binoya Krishna Bahadur took the chair. There must have been five thousand people present. After brief introductory remarks from the Chairman, he read the following address, which was presented enclosed in a silver casket:—

Address from the Hindus of Bengal.

TO SRIMAT VIVEKANANDA SWAMI.

DEAR BROTHER,—

We, the Hindu inhabitants of Calcutta and of several other places in Bengal, offer you on your return to the land of your birth a hearty welcome. We do so with a sense of pride as well as of gratitude, for by your noble work and example in varions parts of the world you have done honour not only to our religion but also to our country and to our province in particular.

At the great Parliament of Religions which constituted a Section of the World's Fair held in Chicago in 1893 you presented the principles of the Aryan religion. The substance

of exposition was to most of your audience a revelation and its manner overpowering alike by its grace and its strength. Some may have received it in a questioning spirit, a few may have criticised it, but its general effect was a revolution in the religious ideas of a large section of cultivated Americans. A new light had dawned on their mind and with their accustomed earnestness and love of truth they determined to take full advantage of it. Your opportunities widened; your work grew. You had to meet call after call; from many cities in many states, answer many queries, satisfy many doubts, solve many difficulties. You did all this work with energy, ability and sincerity; and it had led to lasting results. Your teaching has deeply influenced many an enlightened circle in the American Commonwealth, has stimulated thoughts and research; and has in many instances definitely altered religious conceptions in the direction of an increased appreciation of Hindu ideals. The rapid growth of clubs and societies for the co-operative study of religions and the investigation of spiritual truth is witness to your labour in the far West. You may be regarded as the founder of a College in London for the teaching of the Vedanta philosophy. Your lectures have been regularly delivered, punctually attended and widely appreciated. Their influence has extended beyond the walls of the lecture-rooms. The love and esteem which have been evoked by your teaching are evidenced by the warm acknowledgments in the address presented to you on the eve of your departure from London by the students of the Vedanta philosophy in that town.

Your success as a teacher has been due not only to your deep and intimate aquaintance with the truths of the Aryan religion and your skill in exposition by speech and writing, but also and largely to your personality. Your lectures, your essays and your books have high merits, spiritual and literary, and they could not but produce their effect. But it has been heightened in a manner that defies expression, by the example of your simple, sincere, self-denying life, your modesty, devotion and earnestness.

While acknowledging your services as a teacher of the sublime truths of our religion we feel that we must render a tribute to the memory of your revered preceptor Sri Ramakrishna Paramahamsa. To him we largely owe even you. With his rare and magical insight he early discovered the heavenly spark in you and predicted for you a career which happily is now in course of realisation. He it was that unsealed the vision and the faculty divine with which God had blessed you, gave to your thoughts and aspirations the bent that was awaiting the holy touch and aided your pursuits in the region of the unseen. His most precious legacy to posterity was yourself.

Go on noble soul working steadily and valiantly in the path you have chosen. You have a world to conquer. You have to interpret and vindicate the religion of the Hindus to the ignorant, the sceptical, the wilfully blind. You have begun the work in a spirit which commands our admiration and have already achieved a success to which many lands bear witness. But a great deal yet remains to be done and our own country, or rather we should say your own country, waits on you. The truths of the Hindu religion have to be expounded to large numbers of Hindus themselves. Brace yourself then for the grand exertion. We have confidence in you and in the righteousness of our cause. Our national religion seeks to win no material triumphs. Its purposes are spiritual; its weapon is a truth which is hidden away from material eyes and yields only to the reflective reason. Call on the world, and where necessary, Hindus themselves, to open the inner eye, to transcend the senses, read rightly the sacred books to face the supreme reality, and realise their position and destiny as men. No one is better fitted than yourself to give the awakening or make the call, and we can only assure you of our hearty sympathy and loyal co-operation in that work which is apparently your mission ordained by Heaven.

We remain, Dear brother,
Your loving friends & admirers.

The swami's reply created a profound impression, and was as follows :—

Swami's love for India, his country.

One wants, to lose the universal in the individual, one renounces, flies off, and tries to cut himself off from all associations of the body, of the past, one works hard to forget even that he is a man ; yet, in the heart of his heart, there is a soft sound, one string vibrating, one whisper, which tells him, East or West, home is best. Citizens of the capital of this Empire, before you I stand, not as a *Sannyāsin*, no, not even as a preacher, but I come before you the same Calcutta boy to talk to you as I used to do. Aye, I would like to sit upon the dust of the streets of this city, and, with the freedom of childhood, talk to you my mind, my brothers. Accept, therefore, my heart-felt thanks for this unique word that you have used, "Brother." Yes ; I am your brother, and you are my brothers. I was asked by an English friend on the eve of my departure, "Swami, how do you like now your motherland after four years experience of the luxurious, glorious, powerful West ?" I could only answer "India I loved before I came away. Now the very dust of India has become holy to me, the very air is now to me holy, it is now the holy land, the place of pilgrimage, the *Tirtha*." Citizens of Calcutta—my brothers—I cannot express my gratitude to you for the kindness you have shown, or rather I should not thank you at all, for you are my brothers, you have done only a brother's duty, aye, only a Hindu brother's duty, for such family ties, such relationships, such love, exist nowhere beyond the bounds of this motherland of ours.

Parliament of Religions.

The Parliament of Religions was a great affair, no doubt. We have thanked the gentlemen who organised the meeting, from various cities of this land, and they deserved all our thanks for the kindness, that has been shown to us, but yet allow me to

construe for you the history of the Parliament of Religions. They wanted a horse, and they wanted to ride it. There were people there who wanted to make it a heathen show, but it became otherwise, it could not help being so. Most of them were kind, but we have thanked them enough.

On the other hand, my mission in America was not for the Parliament of Religions. That was only something in the way, it was only an opening, an opportunity and, of course, for that we are very thankful to the members of the Parliament, but really our thanks are due to the great people of the United States, the American nation, the warm-hearted, hospitable, great nation of America, where more than anywhere else the feeling of brotherhood has been developed. An American meets you for five minutes on board a train, and you are his friend, and the next moment he invites you as a guest to his home, and opens the secret of his whole living there. That is the American race, and we cannot be thankful enough to them. Their kindness to me is past all narration, it would take me years yet to tell you how I have been treated by them, most kindly and most wonderfully. So are our thanks due to the other nation on the other side of the Atlantic. No one ever landed on English soil with more hatred in his heart for a race than I did for the English, and, on this platform, are present English friends who can bear witness to the fact, but the more I lived among them, saw how the machine is working, the English national life, mixed with them, found where the heart-beat of the nation was, the more I loved them. There is none among you here present, my brothers, who loves the English people more than I do. You have to see what is going on there, and you have to mix with them. As the philosophy, our national philosophy of the Vedānta, has summarised all misfortune, all misery from

Americans.

The English.

that one cause, ignorance, herein also we must understand that the difficulties that arise between us and the English people are mostly due to that ignorance; we do not know them, they do not know us. Unfortunately, to the Western mind, spirituality, nay, even morality, is eternally connected with worldly prosperity, and as soon as an Englishman or any other Western man, lands on our soil, and finds a land of poverty and of misery he forthwith concludes, that there cannot be any religion here, there cannot be any morality even. His own experience is true. In Europe, in the cold climate of Europe, and through many other circumstances, poverty and sin go together, but not in India. In India, on the other hand, my experience is, the poorer the man the better off he is in morality. Now this takes time to understand, and how many foreign people are there who will stop to understand this very secret of national existence in India? Few are there who will have the patience to study the nation and understand. Here and here alone is the only race where poverty does not mean crime, poverty does not mean sin, and here is the only race where not only poverty does not mean crime, but poverty has been deified, and the beggar's garb is the garb of the highest in the land. On the other hand, we have also similarly, patiently to study their social institutions, and not rush into mad judgments about them. Their intermingling of sexes, their different customs, their manners, have all their meaning, have all their grand sides, if you have the patience to study them. Not that I mean that we are going to borrow their manners and customs, not that they are going to borrow ours, for the manners and customs of each race are the outgrowth of centuries of patient growth in that race and each one has a deep meaning behind it, and therefore neither are they to ridicule our manners and

In the West, poverty and sin go together.

In the East poverty exalts the man.

Similarly all Western institutions have good & dark sides

customs, nor we theirs.

Again, I want to make another statement before this assembly. My work in England has been more satisfactory to me than my work in America. That bold, brave and steady Englishman, if I may use the expression, with his skull a little thicker than those of other people—if you once put an idea into that brain, screw it through that skull it is there, it never comes out, and that immense practicality and energy of the race makes it sprout up and immediately bear fruit. Not so in any other country. That immense practicality, that immense vitality of the race you do not see anywhere else. There is less of imagination, but more of work, and who knows the well-spring, the mainspring of the English heart? How much of imagination and of feeling is there? They are a nation of heroes, they are the true Kshatriyas, their education is to hide their feelings and never to show them. From their childhood they have been educated up to that. Seldom will you find an Englishman manifesting feeling, nay, even an English woman. I have seen English women go to work and do deeds which would stagger the bravest of Bengalees to follow. But with all this heroic superstructure, behind this covering of the fighter, there is a deep spring of feeling in the English heart. If you once know how to reach it, if you are there, and if you have personal contact, mix with him, open his heart, he is your friend for ever, he is your servant. Therefore in my opinion, my work in England has been more satisfactory than anywhere else. I firmly believe that if I should die to-morrow the work in England would not die, but would go on expanding all that time.

Work in America & in England compared.

Gentlemen, you have touched another chord in my heart, the deepest of all, that is the mention of my teacher my master, my hero, my ideal, my God in life—Sri Rāmakrishna Paramahamsa. If there has been anything

My Master.

achieved by me, by thoughts, or words, or deeds, if from my lips ever has fallen one word that has helped any one in the world, I lay no claim to it, it was his. But if there have been curses falling from my lips, if there has been been hatred coming out of me, it is all mine, and not his. All that has been weak has been mine, and all that has been life-giving, strengthening, pure, and holy, has been his inspiration, his words, and he himself. Yes, my friends, yet the world has to know that man. We read in the history of the world of prophets and their lives coming down to us through centuries of writings and workings by their disciples ; through thousands of years of smoothening and plastering the lives of great prophets of yore come down to us ; and yet, in my opinion, not one stands as high in brilliance as that life which I saw with my own eyes, under whose shadow I have lived, at whose feet I have learnt everything, the life of Rāmakrishna Paramahamsa. Aye, friends, you all know the celebrated saying of the Gītā :—

Yadā yadā hi dharmasya glanirbhavati Bhārata, Abhyuttānamadharmasya tadātmānam, srijāmyaham. Paritrānāya sādhūnam vināśāya cha dushkritām, Dharma samsthāpanārthāya sambhavāmi yuge yuge.

is such a manifestation of the Divine.

Along with it you have to understand one thing more. Such a thing is before us to-day. Before one of these tidal waves of spirituality comes, there are little whirlpools of a similar nature all over society. One of these stands up, at first unknown, unperceived, and unthought of, assuming proportion, swallowing, as it were, and assimilating all the other little whirlpools, becoming immense, becoming a tidal wave, and falling upon society with a power which none can resist. Such is happening. If you have eyes you can read it. If your heart is open you will receive it. If you are truth-seekers you will find it. Blind, blind indeed is the man who does not see the signs of the

day. Aye, this boy born of poor Brahmin parents in some wayside village somewhere, of which very few of you have even heard, is literally being worshipped in lands which have been fulminating against heathen worship for centuries. Whose power is it? Is it mine, or yours? It is none else than the power which was manifested here as Rāmakrishna Paramahamsa. For, you and I, and sages and prophets, nay, even incaranations, the whole universe, are but manifestations of power more or less individualised, more or less concentrated. Here has been a manifestation of an immense power, just the very beginnings of whose workings we are seeing, and before this generation passes away, you will see more wonderful workings of that power. It has come just in time for the regeneration of India, for we forget from time to time the vital power that must always work in India.

He came when religion threatened to go out.

Each nation has its own peculiar method of work. Some work through politics, some through social reforms, some through other lines. With us religion is the only ground through which we can move. The Englishman can understand religion even through politics. Perhaps, the American can understsnd religion even through social reforms. But the Hindu can understand even politics when it is given through religion, sociology must come through religion, everything must come through religion. For that is the theme, the rest are the variations in the national life-music. And that was in danger. It seemed to be that we were going to change this theme in our national life, as it were that we were going to exchange the backbone of our existence, as it were that we were trying to replace a spiritual by a political back-bone. And if we could have succeeded, the result would have been annihilation. But it was not to be. So this power became manifest. I do not care in what light you understand this great sage, it

matters not how much respect you pay to him, but I challenge you face to face with the fact that here is a manifestation of the most marvellous power that has been for several centuries in India, and it is your duty, as Hindus, to study this power, to find what has been done for the regeneration, for the good of India, and for the good of the whole human race. Aye, long before ideas of universal religion and brotherly feeling between different sects had been mooted and discussed in any country in the world, here, in sight of this city, was living a man whose whole life was a Parliament of Religions as it should be.

He was a great spiritual hero.

Gentlemen, the highest ideal in our book is the Impersonal, and would to God everyone of us here were high enough to realise that Impersonal ideal, but, as that cannot be, it is absolutely necessary for the vast majority of us human beings to have a Personal ideal, and no nation, can rise, can become great, can work at all, without enthusiastically coming round one of these great ideals in life. Political ideals, personages representing political ideals, even social ideals, commercial ideals, would have no power in India. We want spiritual ideals before us, we want enthusiastically to gather round grand spiritual names. Our heroes must be spiritual. Such a hero has been given unto us in the person of Rāmakrishna Paramahamsa. If this nation wants to rise, take my word, it will have to come enthusiastically round this name. It does not matter who preaches Rāmakrishna Paramahamsa, whether I, or you, or anybody. But him I place before you, and it is for you to judge, and for the good of our race, for the good of our nation, to judge now, what you shall do with this great ideal of life. One thing we are to remember, that it was the purest of all lives that you have ever seen, or let me tell you distinctly, that you have read of. And it is a fact before you that it is the most marvellous manifestation of

soul-power that you can read of, much less expect to see. Within ten years of his passing away this power has encircled the globe; that is before you. Gentlemen, in duty bound therefore for the good of our race, for the good of our religion, I place this great spiritual ideal before you. Judge him not through me. I am only a weak instrument. Let not his character be judged by seeing me. It was so great that I, or anyone of his disciples, if we spent hundreds of lives, could not do justice to a millionth part of what he really was. Judge for yourselves; in the heart of your hearts is the Eternal Witness, and may He, the same Rāmakrishna Paramahamsa, for the good of our nation, for the welfare of our country, and for the good of humanity, open your hearts, make you true and steady to work for the immense change which must come, whether we work or not. For the work of the Lord does not wait for the likes of you or me. He can raise his workers from the dust by hundreds and thousands. It is a glory and a privilege that we are allowed to work at all under Him.

From this the idea expands. As you have pointed out to me we have to conquer the world. That we have! India must conquer the world, and nothing less than that is my ideal. It may be very big, it may astonish many of you, but it is so. We must conquer the world or die. There is no other alternative. The sign of life is expansion; we must go out, expand, show life, or degrade, fester and die. There is no other alternative. Take either of these, either live or die. Now, we all know about the petty jealousies and quarrels that we have in our country. Take my word, it is the same everywhere. The other nations with their political lives, have foreign policies. When they find too much quarrelling at home, they look for somebody abroad to quarrel with, and the quarrel at home stops. We have these quarrels, without any foreign policy, to stop

We must go out conquer the world & expand.

them. This must be our eternal foreign policy, preaching the truths of our *Sāstras* to the nations of the world. Do you require any other proof that this will unite us as a race, I ask you who are politically minded ? This very assembly is a sufficient witness. Secondly, apart from these selfish considerations, there are the unselfish, the noble, the living examples behind us. One of the great causes of India's misery and downfall has been that she narrowed herself, went into her shell, as the oyster does, and refused to give her jewels and her treasures to other races of mankind, refuse to give the life-giving truths to thirsting nations outside the Aryan fold. That has been the one great cause, that we did not go out, that we did not compare notes with other nations, has been the one great cause of our downfall, and every one of you know that that little stir, the little life that you see in India begins from the day when Raja Rammohan Roy broke through the walls of that exclusiveness. Since that day the history in India has taken another turn, and now it is, growing with accelerated motion. If we have had little rivulets in the past, deluges are coming, and none can resist them. Therefore we must go out, and the secret of life is give and take. Are we to take always, to sit at the feet of the Westerns to learn everything, even religion ? We can learn machines from them. We can learn many other things. But we have to teach them something and that is our religion, that is our spirituality. For a complete civilisation the world is waiting, waiting for the treasures to come out of India, waiting for the marvellous spiritual inheritance of the race, which, through decades of degradation and misery, the nation has still clutched unto her breast. The world is waiting for that treasure ; little do you know how much of hunger and of thirst there is outside of India for these wonderful treasures of your

Our foreign policy must be to preach the Vedanta.

Exclusiveness the cause of our downfall.

Modern India begins with Rammohan Roy.

We must learn mechanical civilization and teach religion.

Which the world requires from India.

forefathers. We talk here, we quarrel with each other, we laugh at and we ridicule everything sacred, till it has become almost a national vice to ridicule everything holy. Little do we understand the heart pangs of millions waiting outside the walls, stretching forth their hands for a little bit of that nectar which our forefathers have preserved in this land of India. Therefore we must go out, exchange our spirituality for anything they have to give us ; for the marvels of the region of spirit we will exchange the marvels of the region of matter. We will not be students always, but teachers also. There cannot be friendship without equality, and there cannot be equality when one party is always the teacher and the other party sits always at the feet. If you want to become equal with the Englishman or the American, you will have to teach as well as to learn, and you have plenty yet to teach to the world for centuries to come. This has to be done. Fire and enthusiasm must be in our blood. We Bengalees have been credited with imagination, and I believe it. We have been ridiculed as an imaginative race, as men with a good deal of feeling. Let me tell you, my friends, intellect is great indeed but it stops within a certain bound. It is through the heart, and the heart alone, that inspiration comes. It is through the feelings that the highest secrets are reached, and therefore, it is the Bengalee that has to do this work, the man of feeling.

To be equal with the West we must do both.

The Bengalee the man of feeling is well fitted for this.

Uttishthata jāgrata prāpya varān nibodhata, &c. "Awake, arise and stop not till the desired end is reached." Young men of Calcutta, arise, awake, for the time is propitious. Already everything is opening out before us. Be bold and fear not. It is only in our scriptures that this adjective is given unto the Lord—*Abhih, Abhih.* We have to become *Abhih*, fearless, and our task will be done. Arise, awake, for your country needs this tremendous sacrifice.

Be fearless,

It is the young men that will do it. *Yuvā āsishtho dravishtho balishtho medhāvi*, &c. "The young, the energetic, the strong, the well-built, the intellectual," for them is the task. And we have hundreds and thousands of such young men in Calcutta. If, as you say, I have done something, remember that I was that good-for-nothing boy playing in the streets of Calcutta. If I have done so much how much more will you do? Arise and awake, the world is calling upon you. In other parts of India, there is intellect, there is money, but enthusiasm is only in my motherland. That must come out, and, therefore, arise young men of Calcutta, with enthusiasm in your blood. Think not that you are poor, that you have no friends. Aye, whoever saw money make the man; it is man that always makes money. The whole world has been made by the energy of man, by the power of enthusiasm, by the power of faith. Those of you who have studied that most beautiful of all Upanishads, the *Katha*, remember how the king was going to make a great sacrifice, and, instead of giving away things that were worth anything was giving away cows and horses that were not of any use, and the book says that at that time *S'raddhā* entered into the heart of his son Nachiketa. I would not translate this word *S'raddhā* to you, it would be a mistake; it is a wonderful word to understand, and much depends on it; we will see how it works, for immediately we find Nachiketa telling unto himself, "I am superior to many, I am inferior to few, I can also do something." And this boldness increased, and the boy wanted to solve the problem which was in his mind, the problem of death. The solution could only be got by going to the house of Death, and the boy went. There he was, brave Nachiketa, waiting at the house of Death for three days, and you known how he got everything else. What we want is this *S'raddhā*. Unfortunately, it has nearly vanished

Energetic and strong.

Have that faith which Nachiketa had.

from India, and this is why we are in our present state. What makes the difference between man and man is the difference in this *śraddhā*, and nothing else. What makes one man great and another weak and low is this *śraddhā*. My master used to say, he who thinks himself weak shall become weak, and that is true. This *śraddhā* must enter into you. Whatever of material power you see manifested by the Western races is the outcome of this *śraddhā*, because they believe in their muscles and if you believe in your spirit, how much more will it work. Believe in that Infinite Soul, the Infinite Power, which, with consensus of opinion, your books and sages preach. That *Ātman* whom nothing can destory, in him is Infinite Power only waiting to be called out. For here is the great difference between all other philosophies and Indian Philosophy. Whether Dualistic, qualified Monistic, or Monistic, they all firmly believe that everything is in the soul itself; it has only to come out and manifest itself. Therefore, this *śraddhā* is what I want, and what all of us here want, this faith in ourselves, and before you is the great task to get that faith. Give up the awful disease that is creeping into our national blood, that idea of ridiculing everything, that loss of seriousness. Give that up. Be strong and have this *śraddhā*, and everything else is bound to follow. I have done as yet nothing; you have to do the task. If I die to-morrow the work will not die. I sincerely believe that there will be thousands coming up from the ranks to take up the work and carry it further and further, beyond all my most hopeful imagination ever painted. I have faith in my country, and especially in the youth of my country. The youth of Bengal have the greatest of all tasks that has ever been placed on the shoulders of young men. I have travelled for the last ten years or so the whole of India, and my conviction is that from the youth of Bengal will come

In the infinite power of Self

Success will then follow

the power which will raise India once more to her proper spiritual place. Aye, from the youth of Bengal, with this immense amount of feeling and enthusiasm in their blood, will come those heroes, who will march from one to the other corner of this earth, travel from pole to pole, preaching and teaching the eternal spiritual truths of our forefathers. And this is the great work before you. Therefore, let me conclude, once more reminding you "Arise, awake, and stop not till the desired end is reached." Be not afraid, for all great power, throughout the history of humanity, has been with the people. From out of their ranks have come all the greatest geniuses of the world, and history can only repeat itself. Be not afraid of anything. You will do marvellous work. The moment you fear you are nobody. It is fear that is the great cause of misery in the world. It is fear that is the greatest of all superstition. It is fear that is the cause of our woes, and it is fearlessness that brings even heaven in a moment. Therefore "Arise, awake, and stop not till the desired goal is reached."

Gentlemen, allow me to thank you once more for all the kindness that I have received at your hands. I can only tell you that it is my wish—my intense, sincere wish—to be even of the least service to the world, and above all to my own country and my countrymen.

One other lecture was given by the Swami while in Calcutta, on "The Vedānta in all its Phases." A report follows:—

THE VEDANTA IN ALL ITS PHASES.

The Vedanta eternal and not created

Away back where no recorded history, nay, even the dim light of tradition, can penetrate, has been steadily shining the light, sometimes dimmed by external circumstances, at others effulgent, but undying and steady, shedding its light not only over India, but permeating the whole

thought-world with its power, silent, unperceived, gentle, yet omnipotent, like the dew that falls in the morning, unseen and unnoticed, yet bringing into bloom the fairest of roses—this has been the thought of the Upanishads, the philosophy of the Vedānta. Nobody knows when it first came to flourish on the soil of India. Guess-works have been vain. The guesses, especially of Western writers, have been so conflicting that no certain date can be ascribed to them. But we Hindus, from the spiritual standpoint, do not admit that they had any origin. This Vedānta, the philosophy of the Upanishads, I would make bold to state, has been the first, as well as the final thought that on the spiritual plane has ever been vouchsafed to man. From this light have been going Westward and Eastward, from time to time, waves from the ocean of the Vedānta: In the days of yore it travelled Westward and gave its impetus to the mind of the Greeks, either in Athens, or in Alexandria, or in Antioch. The Sānkhya System clearly must have made its mark on the minds of the ancient Greeks, and the Sānkhya, and all other systems in India, had that one authority, the Upanishads, the Vedānta. In India, too, in spite of all these jarring sects that we see to-day and all that have been in the past, the one authority, the basis of all these systems, has yet been the Upanishads, the Vedānta. Whether you are a Dualist, or a Qualified Monist, an Advaitist, or a Viśishtādvaitist, a Viśuddhādvaitist, or any other Advaitist or Dvaitist, or whatever you may call yourself, there stands behind you as your authority, your *Sāstras*, your scripture, the Upanishads. Whatever system in India does not obey the Upanishads cannot be called orthodox, and even the systems of the Jainists and the Buddhists have been rejected from the soil of India only because they did not bear allegiance to the Upanishads. Thus the Vedānta, whether we know it or

and is the basis of all systems of philosophy.

Hinduism based on Vedanta

not, has penetrated all the sects in India, and what we call Hinduism, this mighty Banyan with its immense, almost infinite ramifications, has been throughout interpenetrated by the influence of the Vedānta. Whether we are conscious of it or not, we think the Vedānta, we live in the Vedānta, we breathe the Vedānta, and we die in the Vedānta, and every Hindu does that. To preach Vedānta in the land of India, and before an Indian audience, seems, therefore, to be an anomaly. But it is the one thing that has got to be preached, and it is the necessity of the age that it must be preached. For, as I have just told you, all the Indian sects must bear allegiance to the Upanishads, but among these sects there are many apparent contradictions. Many times the great sages of yore could not understand the underlying harmony of the Upanishads themselves. Many times, even sages quarrelled, and so much so that at times it became a proverb, that they are not sages who do not differ. *Nosau muniryasya matam nabhinnam.* But the time requires that a better interpretation should be given to this underlying harmony of the Upanishadic texts; whether they are dualistic, non-dualistic, quasi-dualistic, or so forth, it has to be shown before the world at large; and this work is required as much in India as outside of India, and I, through the grace of God, had the great good fortune to sit at the feet of one whose whole life was such an interpretation, whose life, a thousand-fold more than whose teaching, was a living commentary on the texts of the Upanishads, was in fact, the spirit of the Upanishads living in a human form. Perhaps I have got a little bit of that harmony; I do not know whether I shall be able to express it or not, but this is my attempt, my mission in life, to show that Vedāntic Schools are not contradictory, that they all necessitate each other, all fulfil each other, and

Contradiction in Hindu sects only apparent.

Their harmony explained by my Master.

one, as it were, is the stepping-stone to the other, until the goal, the Advaita, the *Tattwam asi*, is reached. There was a time in India when the *Karma-kānda* had its sway. There have been many grand ideals, no doubt, in that portion of the Vedas. Some of our present daily worship is still according to the precepts of the *Karma-kānda*. But, with all that, the *Karma-kānda* of the Vedas has almost disappeared from India. Very little of our life at the present day is bound and regulated by the orders of the *Karma-kānda* of the Vedas. In our ordinary lives we are mostly Paurānics or Tāntrics, and, even where some Vedic texts are used by the Brahmins of India, the adjustment of the texts is not according to the Vedas mostly, but according to the Tantrās or the Purānas. As such to call ourselves Vaidics in the sense of following the *Karma-Kānda* of the Vedas, I do not think, would be proper. But the other fact stands, that we are all of us Vedāntists. The people who call themselves Hindus had better be called Vedāntists, and, as I have shown you, under that one name Vaidāntika, come in all our various sects, either dualists or no-dualists.

Karma Kanda given place to Tantras and Puranas.

But Vedantins all Hindus are.

The sects that are at the persent time in India, come in general, to be divided into the two great classes of dualists and monists. The little differences which some of these sects insist upon, and upon the authority of which want to take new names, as pure Advaitists, or qualified Advaitists, and so forth, do not matter much. As a classification, either they are dualists or monists, and of the sects existing at the present time, some of them are very new, and others seem to be reproductions of very ancient sects. The one class I would represent by the life and philosophy of Rāmānuja, and the other by Sankará-chàrya—Rāmānuja, the leading dualistic philosopher of later India, whom all the other dualistic sects have

Two chief sects of Hindus monists and dualists

Represented by Ramanuja.

followed, directly or indirectly, both in substance of their teaching, and in the organisations of their sects, even down to some of the most minute points of their organisation. You will be astonished, if you compare Rāmānuja and his works with the other dualistic, Vaishnavist sects in India, how much they resemble each other in organisation, teaching, and method. There have been the great Southern preacher Madhva Muni and following him our great Chaitanya of Bengal, (taking up the philosophy of the Madhvas, and preaching it in Bengal.) There have been some other sects in Southern India also, as the qualified dualistic Saivites. The Saivites in most parts of India are Advaitists, except in some portions of Southern India, and in Ceylon. But they also only substitute Siva for Vishnu, and are Rāmānujists in every sense of the term except in the doctrine of the soul. The followers of Rāmānuja hold that it is *Anu*, like a particle, very small, and the followers of of Sankarácharya hold that it is *Vibhu*, omnipresent. There have been several non-dualistic sects. It seems that there have been sects in ancient times which

& Sankara

Sankara's movement has entirely swollowed up and assimilated. You find sometimes a fling at Sankara himself in some of the commentaries, especially in that of Vignána Bhikshu who, although an Advaitist, attempts to upset the *Māyāvāda* of Sankara. It seems there were schools who did not believe in this *Māyāvāda*, and they went so far as to call Sankara a crypto-Buddhist, *Prachchanna Bauddha*, and they thought this *Māyāvāda* was taken from the Buddhists, and brought within the Vedāntic fold. However that may be, in modern times the Advaitists have all ranged themselves under Sankaràchárya ; and Sankaráchàrya and his disciples have been the great preachers of Advaita, both in Southern and in Northern India. The influence of Sankaráchárya did not penetrate much into our country of

Bengal, and in Cashmere and the Punjab, but in Southern India the Smârtas are all followers of Sankaráchàrya, and with Benares as the centre, his influence is simply immense even in many parts of Northern India.

Now both Sankara and Rāmānuja laid aside all claim to originality. Rāmānuja expressly tells us he is only following the great commentary of Bodhàyana. *Bodhāyana kritam bhāshyam anusritya.* That is what Rāmānuja says. He takes it up and makes of it a *Sankshiptam*, and that is what we have to-day. I myself never had an opportunity of seeing this commentary of Bodhàyana. The late Swami Dayànanda Saraswati wanted to reject every other commentary of Vyāsa Sūtras except that of Bodhàyana, and although he never lost an opportunity of having a fling at Rāmānuja, he himself could never produce the Bodhàyana. I have sought for it all over India, and never yet have been able to see it. But Ràmànuja is very plain on the point, and he tells us that he is taking the ideas, and sometimes the very passages, out of Bodháyana, and condensing them into the present Ràmànuja Bhàshya. It seems that Sankaràchàrya was also doing the same. There are a few places in his Bháshya which mention older commentaries, and when we know that his Guru, and his Guru's Guru, had been Vedântists of the same schools as he, sometimes even more thorough-going, bolder even than Sankara himself on certain points, it seems pretty plain that he also was not preaching anything very original, and that even in his Bhàshya he himself had been doing the same work that Rámànuja did with Bodháyana, but from what Bhàshya cannot be discovered at the present time. All these Darśanas that you have ever seen or heard of are based upon Upanishadic authority. Whenever they want to quote a Sruti, they mean the Upanishads. They are always quoting the Upanishads.

Both did not claim originality.

Their teachings based upon works of able Gurus and Upanishads

Following the Upanishads there come other philosophies of India, but every one of them failed in getting that hold of India which the philosophy of Vyâsa got, although the philosophy of Vyâsa is a development out of an older one, the Sânkhya, and every philosophy and every system in India—I mean throughout the world—owes much to Kapila, perhaps the greatest name in the history of India in psychological and philosophical lines. The influence of Kapila is everywhere throughout the world. Wherever there is a recognised system of thought, there you can trace his influence; it may be thousands of years back, but yet he stands there, the shining, glorious, wonderful Kapila. His psychology and a good deal of his philosophy have been accepted by all the different sects of India, with but very little differences. In our own country, our Naiyâyik philosophers could not make much impression on the philosophical world of India. They were too busy with little species and genus, and so forth, and that most cumbersome terminology, which is a life's work to study. As such, they were very busy with logic, and left philosophy to the Vedântists, but every one of the Indian philosophic sects in morden times has adopted the logical terminology of the Naiyâyiks of Bengal. Jagadis, Gadâdhar, and Siromani are as well-known at Nuddea as in some of the cities in Malabar. But the philosophy of Vyâsa, the Vyâsa Sūtras, is firm-seated, and has attained the permanence of that which it intended to present to men, the orthodox and Vedântic side of philosophy. Reason was entirely subordinated to the Srutis, and as Sankaràchàrya declares Vyâsa did not care to reason at all. His idea in writing the Sūtras was just to bring together, with one thread to make a garland of the flowers of Vedântic texts. His Sūtras are admitted so far as they are subordinate to the authority of the Upanishads, and no further.

Sankhya of Kapila

Naiyayika school

Vyasa Sutras

And, as I have said, all the sects of India now hold these Vyāsa Sūtras to be the great authority, and every new sect in India starts with a fresh commentary on the Vyāsa Sūtras according to its light. The difference between some of these commentators is sometimes very great, sometimes the text-torturing is quite disgusting. The Vyāsa Sūtras have got the place of authority in India now, and, no one can expect to found a sect in India until he can write a fresh commentary on the Vyāsa Sūtras.

The Gita.

Next in authority is the celebrated Gītā. The great glory of Sankarāchārya was his preaching of the Gītā. It is one of the greatest works that this great man did among the many noble works of his noble life—the preaching of the Gītā, and writing the most beautiful commentary on it. And he has been followed by every founder of an orthodox sect in India, each of whom has written a commentary on the Gītā.

The Upanishads.

Some are modern and sectarian.

The Upanishads are many in number, said to be one hundred and eight, some declare them to be still larger in number. Some of them are evidently of a much later date, one, for instance, called the Allopanishad, in which Allah is praised, and Mahomet is called the Rajasulla. I have been told that this was written during the reign of Akbar, to bring the Hindus and Mahomedans together, and sometimes they got hold of some word, as Allah, or Illa, and so forth, in the Samhitas, made an Upanishad on it. So in this Allopanishad Mahomet is the Rajasulla, whatever that may mean. There are other sectarian Upanishads of the same species, which you find to be entirely modern, and it has been so easy, seeing that this language of the Samhita portion of the Vedas is so archaic that there is no grammar to it. Years ago I had an idea of studying the grammar of the Vedas, and I began with all earnestness to study Pānini and the Mahābhāshya, but

to my surprise I found that the best part of the Vedic grammar consists only of exceptions to the rule. A rule is made, and after that comes a statement in the Vedas, "This rule will be an exception." So you see what an amount of liberty there is for anybody to write anything, the only safeguard being the dictionary of Yāska. Still, in this you will find, for the most part, but a large number of synonyms. Given all that, how easy it is to write any number of Upanishads you please. Just have a little knowledge of Sanskrit, enough to make words look like the old archaic words, and you have no fear of grammar. Then you bring in *Rajasulla*, or any other *Sulla* you like. In that way many Upanishads have been manufactured, and, I am told, they are being manufactured even now. In some parts of India, I am perfectly certain, they are trying to manufacture such Upanishads even now, among the different sects. But among the Upanishads are those, which, on the face of them, bear the evidence of genuineness, and these have been taken up by the great commentators and commented upon, especially those which have been taken up by Sankara, followed by Rāmānuja, and all the rest.

Genuine and Ancient ones commented upon by Sankara and others.

There are one or two more ideas with regard to the Upanishads which I want to bring to your notice, for these are an ocean of knowledge, and to talk about the Upanishads, even by an incompetent person like myself takes years, and not one lecture only. I want, therefore to bring to your notice one or two points in the study of the Upanishads. In the first place, they are the most marvellous poems in the world. If you read the Samhita portion of the Vedas, you now and then find passages of most marvellous beauty. For instance, the famous *Sloka* which describes Chaos—*Tama āsit tamasā gūdham agre &c.*, "When darkness was hidden in darkness," so on it goes. One reads and feels the wonderful sublimity of the poetry. Do

The poetical merit of the Upanishads.

you mark this, that outside of India, and inside also, there have been attempts at painting the sublime. But outside it has always been the infinite in the muscles, the external world, the infinite of matter, or of space. When your Miltion or Dante, or any other great European poet, either ancient or modern, wants to paint a picture of the infinite, he tries to soar outside, to make you feel the infinite through the muscles. That attempt has been made here also. You find it in the Samhitas, the infinite of extension, most marvellously painted and placed before the readers, such as has been nowhere else. Mark that one sentence *Tama āsit tamasā gūdham*, and now mark the description of darkness by three poets. Take your own Kàlidàsa "Darkness which can be penetrated with the point of a needle;" Milton—"no light but rather darkness visible," but come here—Darkness was covering darkness," "Darkness was hidden in darkness." We who live in the tropics can understand it, the sudden outburst of the monsoon, when in a moment, the horizon becomes darkened, and clouds become covered with more and more rolling black clouds. So on the poem goes, but yet, in the Samhita portion, all these attempts are external. Like everywhere else, the attempts at finding the solution of great problems of life have been through the external world. Just as the Greek mind, or the modern European mind wants to find the solution of life and of all the sacred problems of Being by searching into the external world, so our forefathers did, and just as the Europeans failed they failed also. But the Westerns never made a move more, they remained there, they failed in the search for the solution of the great problems of life and death in the external world and there they remained, stranded; our forefathers also found it impossible, but were bolder to declare the utter helplessness of the senses to find the solution. Nowhere else was the answer better

Sublimity.

Attempt to reach the infinite through the external world.

The attempt unsuccessful both in Europe and here.

Senses declared helpless in the finding of the solution.

put than in the Upanishad *Yato vācho nivartante aprāpya manasāsaha na tattra chakshurgachchhati na vāggachchhati*, "From whence the word comes back reflected by the mind" so on ; there are various sentences which declared the utter helplessness of the senses ; but they did not stop there, they fell back upon the internal nature of man, they went to get the answer from their own soul, they became introspective, they gave up external nature as a failure, as nothing could be done there, as no hope, no answer, could be found, they discovered that dull, dead matter would not give them truth, and they fell back upon the shining soul of man, and there the answer was found.

Ātmānam vā vijānīyāt, anyām vācham vimunchatha "Know this *Ātman*" they declared ; "give up all other vain words and hear no other." In the *Ātman* they found the solution—the greatest of all *ātmans*, the God, the Lord of this Universe, His relation to the *ātman* of man, our duty to Him, and through that our relation to each other. And herein you find the most sublime poetry in this world. No more is the attempt made to paint this *Ātman* in the language of matter. Nay, even for it they have given up all positive language. No more is there attempt to come to the senses to give them the idea of the infinite, no more is there an external, dull, dead, material, spacious, sensuous, infinite, but instead of that, comes something which is as fine as even that very saying, *Na tatra sūryo bhāti na chandratārakam, nemā vidyuto bhānti kutoyamagnih*, and what poetry in the world can be more sublime than this ! "There the sun cannot illumine, nor the moon, not the stars, a flash of lightning cannot illumine the place ; what to speak of this mortal fire !" Such poetry you find nowhere else. Take that most marvellous Upanishad, the Katha. What a wonderful finish, what a most marvellous art, displayed in that poem ! How wonderfully it opens,

Sublime poetry of the Infinite seen in the theory of Atman.

with that little child to whom *S'raddhā* came, who wanted to see Yama, and how that most marvellous of all teachers, Death himself, teaches him the great lessons of life and death! And what was his quest? To know the secret of death.

Impersonal character of the Upanishads

The second point that I want you to remember is the perfectly impersonal character of the Upanishads. Although we find many names, and many speakers, and many teachers in the Upanishads, not one of them stands as an authority of the Upanishads, not one verse is based upon the life of any one of them. These are simply figures like shadows moving in the background, unfelt, unseen, unrealised, but the real force is in the marvellous, the brilliant, the effulgent texts of the Upanishads, perfectly impersonal. If twenty Yàjgnavalkyas came, and lived, and died, it does not matter; the texts are there. And yet it is against no personality; it is broad and expansive enough to embrace all the personalities that the world has yet produced, and all that are yet to be produced. It has nothing to say against the worship of persons, or Avatârs, or sages. On the other hand it is always upholding it. At the same time, it is perfectly impersonal. It is a most marvellous idea, like the God it preaches, the impersonal idea of the Upanishads. At the same time for the sage, the thinker, the philosopher, for the rationalist it is as much impersonal as any modern scientist can wish. And these are our scriptures. You must remember that what the Bible is to the Christians, what the Quoran is to the Mahommedans, what the Tripitaka is to the Buddhists, what the Zend Avesta is to the Parsis, so these Upanishads are to us. These and nothing but these, are our scriptures. The Purānas, the Tantras, and all the other books, even the Vyāsa Sūtras, are of secondary, tertiary authority, but primary are the Vedas. Manu,

Upanishads our scriptures.

The rest are of lower authority.

and the Puranas, and all the other books are to be taken so far as they agree with the authority of the Upanishads, and when they disagree they are to be rejected without mercy. This we ought to remember always, but unfortunately for India at the present time we have forgotten it. A petty village custom seems now the real authority for the teaching of the Upanishads. A petty idea current in a wayside village in Bengal seems to have the authority of the Vedas, and even something better. And that word "orthodox," how wonderful its influence! To the villager, following every little bit of the *Karma-kānda* is the very height of "orthodoxy" and one who does not do it—"go away, no more a Hindu." So there are, most unfortunately, in my motherland persons who will take up one of these Tantras, and say that the practice of this Tantra is to be obeyed; he who does not do so is no more orthodox in his views. Therefore it is better for us to remember that in the Upanishads is the primary authority, even the *Grihya* and *Sraута Sûtras* are subordinate to the authority of the Vedas. They are the words of the Rishis, our forefathers, and you have to believe them if you want to become a Hindu. You may even believe the most peculiar ideas about the God-head, but if you deny the authority of the Vedas, you are a *Nāstika*.

Bible, Quoran etc., are to us as Puranas.

Therein is the difference of the scriptures of the Christians or the Buddhists, and so on; they are all Purānas, and not scriptures, because they describe the history of the deluge, and the history of kings and reigning families, and record the lives of great men, and so on.

and true as far as they agree with the Vedas

This is the work of the Purànas, and so far as they agree with the Vedas, very good. So far as the Bible and so on, agree with the Vedas they are perfectly good, but when they do not agree they are no more to be accepted. So with the Quoran; there are many moral teachings in these, and so far as they agree with the Vedas they have the

authority of the Puránas, but no more. The idea s that the Vedas were never written, the idea is they never came into existence. I was told once by a Christian missionary that their scriptures have a historical character and therefore are true. To which I replied "mine have no historical character, and therefore *they* are true ; yours being historical they were evidently made by some man the other day. Yours are man-made and mine not ; their non-historicality is in their favour." These are the relations of the Vedas with the other books at the present day.

We now come to the teachings of the Upanishads. Various texts are there. One is perfectly dualistic. What do I mean by dualistic ? There are certain doctrines which are agreed to by all the different sects of India. First there is the doctrine of *Samsāra*, or re-incarnation of the soul. Secondly, they all agree in their psychology ; first there is the body, behind that, what they call the *Sūkshma-S'arīra*, the mind, and behind that even, is the *jīva*. That is the great difference between Western and Indian Psychology, that in the Western Psychology the mind is the soul, here it is not. The *Antahkarana*, the internal instrument, as the mind is called is only an instrument in the hands of that *jīva*, through which the *jīva*, works on the body, or on the external world. Here they all agree, and they all also agree that this *jīva*, or *Ātman*, *Ātman*, *jīvātman* as it is called by various sects, is eternal, without beginning ; and that it is going from birth to birth, until it gets a final release. They all agree in this, and they also all agree in one most vital point, which alone marks characteristically, most prominently, most vitally, the difference between the Indian and the western mind, and it is this, that every thing is in the soul. There is no inspiration, but properly speaking expiration. All powers and all purity and all greatness—every thing is in the soul.

Teachings of Upanishads.

Soul eternal

perfect.

The Yogi would tell you that the *Siddhis—Anima, Laghima,* and so on—that he wants to attain to, are not to be attained, in the proper sense of the word but are already there in the soul; the work is to make them manifest. Pantanjali, for instance, would tell you that even in the lowest worm that crawls under your feet are all the eightfold Yogi's powers already existing. The difference has been made by the body. As soon as he gets a better body the powers will become manifest, but they are there. *Nimittam aprayojakam prakritinām varana bhedastu, tatah kshetrikavat.* He gives a celebrated example of the cultivator bringing water into his field from a huge tank somewhere. The tank is already filled and the water would flood his land in a moment, only there is a wall between the tank and his field. As soon as the barrier is broken, in rushes the water out of its own power and force. This mass of power and purity and perfection is in the soul already. The only difference is this *āvarana* —this veil—that has been cast over it. Once the veil is removed the soul attains to purity, and its powers become manifest. This, you ought to remember, as the great difference between Eastern and Western thought, when you find people teaching such awful doctrines as that we are all born sinners, and because we do not believe in such awful doctrines we are all born wicked, and never stopping to think that if we are by our very nature wicked, we can never be good—how can nature change? If it changes, it contradicts itself; it is not nature. We ought to remember this. Here the Dualist, and the Advaitist, and all others in India agree.

The next point, which, as it at present stands, all the sects in India believe in, is God. Of course their ideas of God will be different. The Dualists believe in a personal God, and a personal only. I want you to understand this

word personal, a little more. This word personal does not mean that God has a body, sits on a throne somewhere, and rules this world, but personal means *Saguna*, with qualities. There are many descriptions of the personal God. This personal God as the Ruler, the Creator, the Preserver, and the Destroyer, of this universe, is believed in by all the sects. The Advaitists believe something more. They believe in a still higher phase of this personal God, which is personal-impersonal. No adjective can illustrate where there is no qualification, and the Advaitist would not give him any qualities except the three—*Satchidānanda*, Existence, Knowledge and Bliss Absolute. This is what Sankara did. But in the Upanishads themselves you find they penetrate even further, and say nothing can be said except *neti, neti* "not this, not this." Here all the different sects of India agree. But taking the dualistic side—as I have said I will take Râmānuja as the typical dualist of India, the great modern representative of the dualistic systems. It is a pity that our people in Bengal know so very little about the great religious leaders in India, who have been born in other countries, and for that matter during the whole of the Mahommedan period, with the exception of our Chaitanya, all the great religious leaders were born in Southern India, and it is the intellect of Southern India that is really governing India now; for even Chaitanya belonged to one of these sects, a sect of the Màdhvas. According to Râmânuja these three entities are eternal—God, and soul, and Nature. The souls are eternal, and they will remain eternally existing, individualised through eternity, and will retain their individuality all through. Your soul will be different from my soul through all eternity, says Rámānuja, and so will this nature, which is an existing fact, as much existing as the existence of soul, or the existence of God—this will remain always. And God is interpenetrating, the

Personal God.

The Absolute

Ramanuja's System.

essence of the soul. He is the *Antaryāmin*; in this sense Rámànuja sometimes thinks that God is one with the soul, the essence of the soul, and these souls, at the time of *Pralaya*, when the whole of nature becomes what he calls *Sankocha*, contracted, become contracted also minute, and remain so for a time. And at the beginning of the next cycle they all come out, according to their past *Karma*, and undergo the effect of that *Karma*. Every action that makes the inborn, the natural purity and perfection of the soul go inside, get contracted, is a bad action, and every action that makes it come out and expand itself is a good action, says Rámánuja. Whatever helps make the *Vikāsa* of the soul is good, whatever make it *Sankocha* is bad. And thus the soul is going on, expanding or contracting in its actions, till, through the grace of God, comes Salvation. And that grace comes to all souls, says Ràmànuja, that are pure and struggle for that grace. There is a celebrated verse in the Sruitis, *Āhāra śuddhau sattva-śuddhiḥ sattva-śuddhau dhruvā smritiḥ i e.*, "when the food is pure then the *Sattva* becomes pure; when the *Sattva* is pure than the *smriti*," the memory of the Lord, or the memory of our own perfection—if you are an Advaitist—"becomes truer, steadier, and absolute." Here is a great discussion. First of all what is this *Sattva*? We know that according to the Sànkhya—and it has been admitted by all our sects of philosophy—the body is composed of three sorts of materials—not qualities, mind; it is the general idea that *Sattva*, *Rajas* and *Tamas* are qualities. Not at all, not qualities but the materials of this universe, and with *ahāra śuddhi* when the food is pure, the *Sattva* material becomes pure. The one theme of the Vedánta is to get this *Sattva*. As I have told you, the soul is already pure and perfect, and it is, according to the Vedánta, covered up by *Rajas* and *Tamas* particles.

The *Sattva* particles are the most luminous, and the effulgence of the soul penetrates through them as easily as light through glass. So if the *Rajas* and *Tamas* particles go, and leave the *Sattva* particles, in this state the power and purity of the soul will appear, and leave the soul more manifest. Therefore it is necessary to have this *Sattva*. And the text says "when the *āhāra* becomes pure." Rāmānuja takes this word to mean food, and he has made it one of the turning points of his philosophy. Not only so, it has affected the whole of India, and all the different sects. Therefore, it is necessary for us to understand what it means, for that, according to Ramanuja, is one of the principal factors in our life, *āhāra śuddhi*. What makes food impure, asks Rāmānuja? Three sorts of defects makes food impure—first, *jāti*, the very nature of the class, to which the food belongs, as onions, garlic, and so on. The next is *āśraya*, the person from whom the food comes—a wicked person is *āśraya*, and so on; food coming from him will make you impure. I myself have seen many great sages in India following strictly that advice all their lives. Of course they had the power to know who brought food, and who has even touched the food, and I have seen it in my own life, not once, but hundreds of times—the person from whom it comes. *Nimitta-dosha*, impurity in food is another. We had better attend to that a little more now. It has become too prevelent in India to take food with dirt and dust and bits of hair in it. If food is taken from which these three defects have been removed, that makes *sattva-śuddhi*, purifies the *Sattva*. Religion seems to be a very easy task then. Everyone can do that, if it is by eating pure food only. There is none so weak or incompetent in this world, that I know, who cannot save himself from these defects. Then comes Sankarāchārya, who says this word *āhāra* means thought collected in the mind; when that

becomes pure, the *sattva* becomes pure, and not before that. You may eat what you like. If food alone would purify the *Sattva*, then feed the monkey with milk and rice all its life; would it become a great Yogi? The cows and the deer would become great Yogis first. As has been said, if it is by bathing much, the fishes will get to heaven, first. If by eating vegetables a man gets to heaven, the cows and the deer will get to heaven first. But what is the solution? Both are necessary. Of course that idea that Sankarāchārya gives us of the next is the primary idea. But pure food, no doubt, helps pure thought; it has an intimate connection; both ought to be there. But the defect is that in modern India we have forgotten the advice of Sankarāchārya and taken only the "pure food" meaning. That is why people get mad with me when I say religion has got into the kitchen, and if you had been in Madras with me now you would have agreed with me. You Bengalees are better than that. In Madras they throw away food if any body looks at it. And with all this, I do not see that the people are any the better there. If only eating this and that sort of food, and saving it from the looks of this person and that person would give them perfection you would expect them all to be perfect men, which they are not, apart from the few friends we have now here—of course they are perfect.

Varnāśrama in Bengal.

Thus, although these are to be combined, and linked together to make a perfect whole, do not put the cart before the horse. There is a cry now-a-days about this and that food, and about *Varnāśrama* and the Bengalees are the most vociferous in these cries. I would ask every one of you what do you know about this *Varnāśrama*? Where are the four castes to-day in this country? Answer me; I do not see the four castes. Just as our Bengalee proverb says, as headache without a head, you want to make this

Varnāśrama here. There are not four castes here. I see only the Brahmin and the Sūdra. It there are the Kshatriyas and the Vaisyas where are they, and why do not you Brahmins order them to take the *Yagnopavita* and study the Vedas, as every Hindu is ordered ?—and if the Vaisyas and the Kshatriyas do not exist, and only the Brahmins and the Sūdras exist, the *Sāstras* say that the Brahmin must not live in a country, where there are only Sūdras, so depart bag and baggage. Do you know what the *Sāstras* say about people who have been eating *mlechchha* food, and living under a Government of the *mlechchhas*, as you have for the last thousand years ? Do you know the penance for that ? The penance would be burning one's self with his own hands. Do you want to pass as teachers and walk like hypocrites ? If you believe in your *Sāstras* burn yourselves first like the one great Brahmin did, who went with Alexander the Great, and burnt himself because he thought he had eaten the food of *mlechchha*. Do like that and you will see that the whole nation will be at your feet. You do not believe in your own *Sāstras* and want to make others believe. If you think you are not able to do that in this age, admit your weakness and excuse the weakness of others, take the other castes up by the hand give them a helping hand, let them study the Vedas, and become just as good Aryans as any other Aryans in the world, and be you likewise Aryans, you Brahmins of Bengal.

Vamachara and Tantrikism in Bengal.

Give up this filthy *Vāmāchāra* that is killing your country. You have not seen the other parts of India. When I enter my own country with all its boast of culture, it is a most disgraceful, hellish place I find, when I see how much the *Vāmāchāra* has entered our society. These *Vāmāchāra* sects are honeycombing our society in Bengal and it is those who carry on the most horrible debauchery at night, who in the day time come out and preach most loudly about

āchārā, and in this way they are backed by the most dreadful books. They are ordered by the books to do these things. You know it who are of Bengal. The Bengalee *Sāstras* are the *Vāmāchāra* Tantras. They are published by the cart-load,. and poison the minds of your children instead of teaching them your Srutis. Do you not feel, fathers of Calcutta, a shame that such horrible stuff as these *Vāmāchāra* Tantras, with translations too, should be put into the hands of your children, boys and girls, and their minds poisoned, and that they should be brought up with the idea that these are the *Sāstras* of the Hindus ? If you do, take them away from your children, and let them read the true *Sāstras*, the Vedas, the Gita, the Upanishads.

Advaitists.

According to the dualistic sects of India, the individual souls remain as individuals throughout, and God is the Creator of the universe out of pre-existing material, only as the efficient cause. According to the Advaitists, on the other hand, God is both the material, and the efficient cause of the universe. He is not only the Creator of the universe, but He creates it out of Himself. That is the Advaitist position. There are crude dualistic sects who believe that this world has been created by God out of Himself, and at the same time God is eternally separate from the universe, and at the same time everything is eternally subordinate to this Ruler of the Universe. There are sects too who also believe that out of Himself God has evolved this Universe, and individuals in the long run attain to *Nirvāna*, to give up the finite and become the infinite. But these sects have disappeared. The one sect of Advaitists that you see in modern India is composed of the followers of Sankara. According to Sankara, God is both the material and the efficient cause, through *Māyā*, but not in reality. God has not become this universe, but the universe is not, and God is. This is one of the highest points to under-

Sankara's. Advaita.

Theory of Maya

stand of Advaita Vedānta, this idea of *Māyā*. I am afraid I have no time to discuss this one most difficult point in our philosophy. Those of you who are acquainted with Western philosophy will find something very similar in Kant. But I must warn you, those of you, who have studied Professor Max Muller's writings on Kant, that there is one idea most misleading. It was Sankara who first found out the idea of the identity of time, space and causation with *Māyā*, and I had the good fortune to find one or two passages in Sankara's commentaries and send them to my friend the Professor. So even that idea was here in India. Now this is a peculiar theory—this *Māyā* theory of the Advaita Vedāntists. The *Brahman* is all that exists, but differentiation has been caused by this *Māyā*. Unity, the one *Brahman*, is the ultimate, the goal, and herein is an eternal dissension again between Indian and Western thought. India has thrown this challenge to the world for thousands of years, and the challenge has been taken up by different nations, and the result is that they all succumbed and you live. This is the challenge, that this world is a delusion, that it is all *Māyā*, that whether you eat out of the ground with your fingers, or dine out of golden plates, whether you live in palaces, are one of the mightiest of monarchs, or are the poorest of beggars, death is the one result; it is all the same, all *Māyā*. That is the old Indian theme, and again and again nations are springing up trying to unsay it, to disprove it, becoming great, enjoyment their watchword, power in their hands, and they use that power to the utmost, enjoy to the utmost, and the next moment they die. We stand for ever because we see that everything is *Māyā*. The children of *Māyā* live for ever, but the children of enjoyment die.

Kant and Maya

Here is again another great difference, Just as you find in German Philosophy the attempts of Hegel and

Evils of Hegelianism

Schopenhauer you will find the very same ideas coming in ancient India. Fortunately for us Hegelianism was nipped in the bud, and not allowed to sprout out and cast its baneful shoot over this mother-land of ours. Hegel's one idea is that the one, the absolute, is only chaos, and that the individualised form is the greater. The world is greater than the non-world, Samsāra is greater than salvation. That is the one idea, and the more you plunge into this Samsāra, the more your soul is covered with the workings of life, the better you are. They say do you not see how we build houses, cleanse the streets, enjoy the senses. Aye, behind that they may hide rancour, misery, horror—behind every bit of that enjoyment. On the other hand, our philosophers have from the very first declared that every manifestation, what you call evolution, is vain, a vain attempt of the unmanifested to manifest itself. Aye, you almighty cause of this universe, trying to reflect yourself into little mud puddles, and after making the attempt for a little time you find out it was vain, and beat the retreat to the place from whence you came. This is *Vairāgya*, or renunciation, and the very beginning of religion. How can religion or morality begin without renunciation, itself? The Alpha and Omega is renunciation, "give up," says the Vedas, "give up." That is the one way, give up. *Na prajayā dhanena nachejyayā tyāgenaikena amritatvamānaśuh.* "Neither through wealth, nor through progeny, but by giving up alone that immortality is to be reached." That is the dictate of the Indian books. Of course, there have been great givers up of the world even sitting on the thrones, but even Janaka himself had to renounce; who was a greater renouncer than he? But in modern times we all want to be called Janakas. They are all Janakas of children, unclad, ill-fed, miserable children. That is all they are of Janaka, not with shining, God-like thoughts

Enjoyment of the world highest good.

Hinduism.

Renunciation leads to immortality.

as the old Janaka was. These are our modern Janakas. A little less of this Janakism now, and come straight to the mark! If you can give up, you, will have religion. If you cannot you may read all the books that are in the world, from East to West, swallow all the libraries, and become the greatest of Pandits, but if you have that *Karma-kānda* you are nothing; there is no spirituality. Through renunciation alone this immortality is to be reached. It is the power, the great power, that cares not even for the universe, *Brahmāndam goshpadāyate i.e.*, "how the whole universe becomes a hollow made by a cow's foot." Renunciation, that is the flag, the banner of India, floating over the world the one undying thought which India sends again and again as a warning to dying races, as a warning to all tyranny, as a warning to wickedness in the world. Aye, Hindus, let not your hold of that banner go. Hold it aloft. Even if you are weak, and cannot renounce, do not lower the ideal. Say I am weak and cannot renounce the world, but do not try to be hypocrites, torturing texts, and making specious arguments and trying to throw dust in the eyes of people who ought to have known better. Do not do that, but declare you are weak. For the idea is great, that of renunciation. What matters if millions fail in the attempt if one, if two, if ten soldiers return victorious! Blessed be the millions dead! Their blood has bought the victory. This renunciation is the one ideal throughout the different Vedic sects except one, and that is the Vallabhâchàrya sect in Bombay Presidency, and most of you are aware what comes where renunciation does not exist. We want orthodoxy, even the hideously orthodox, even those who smother themselves with ashes, even those who stand with their hands uplifted. Aye, we want them, unnatural though they be, as a warning to the race, of the idea of giving up rather than the

effeminate luxuries that are creeping into India, trying to eat into our very vitals, trying to make the whole race a race of hypocrites. We want to have it. Renunciation has conquered India in days of yore, it has still to conquer India. Still it stands greatest and highest of Indian ideals,—renunciation. The land of Buddha, the land of Rámänuja, of Ràmakrishna Paramahamsa, the land of renunciation, the land where, from the days of yore, was preached against *Karma-kānda*, and even to-day there are hundreds who have given up everything, passed everything away and become *Jivanmuktas*—Aye, will that land give up its ideals? Certainly not. There may be people whose brains have become turned with Western luxurious ideals. There may be thousands and hundreds of thousands, who have drunk deep of this curse of the West, enjoyment, the curse of world, the senses, yet for all that there will be other thousands in this mother-land of mine to whom religion will be a reality, and who are ready to give up without counting the cost, if need be.

reilgion is rea.ization.

Another ideal very common in all our sects, I want to place before you; it is also a vast subject. This idea is unique in India alone, that is to say that religion is to be realized. *Nāyamātmā pravachanena labhyo na medhayā bahunā śrutena.* "This Ātman is not to be reached by too much talking, nor is it to be reached by the power of intellect." Nay, ours is the only scripture in the world that declares not even by the study of the scriptures the Ātman is to be realised—not talks, not lecturing, none of that, but it is to be realised. It comes from the teacher unto the disciple. When this insight comes to the disciple every thing is cleared up and realisation comes.

who is a Gruu?

One more idea. There is a peculiar custom in Bengal which they call *kulaguru*. My father has been your Guru, I will be your Guru. My father has been the Guru

of your father I will be yours. What is a Guru? Let us go back to the Srutis "He who knows the secret of the Vedas" not book-worms, not Grammarians, not Pandits in general, but he who knows the meaning. *Yathā kharaś-chandana bhāravāhi bhārasya vettā na tu chandanasya*, "An ass laden with a mass of sandal wood knows only the weight of the wood, but not its precious qualities;" so are these Pandits; we do not want these, not such. What can they teach if they have no realisation? When I was a boy here in this city of Calcutta, I used to go from place to place in search of religion, and everywhere I asked after hearing very big lectures, "have you seen God?" The man was taken aback at the idea of seeing God, and the only man who told me "I have" was Rämakrishna Paramahamsa, and not only so but he said "I will put you in the way of seeing Him too." Not a man who can twist and torture texts as, *Vāgvaikharī śabdajharī śāstra vyākhyāna kauśalam vaidushyam vidushām tadvat bhuktaye natu muktaye* "Different ways of throwing out words, different ways of explaining texts of the scriptures, these are for the enjoyment of the learned, not for freedom." *Srotriya*, he who knows the secret of the Srutis, *Avrijina*, the sinless, and *Akāmahata*, he who does not want to make money by teaching you—he is the Sànta, the Sádhu, who comes as the spring, which brings the leaves and fruits to various plants, but does not ask anything from the plant, for its very nature is to do good. It does good and there it is. Such is the Guru. *Tirnāssvayam bhima bhavārnavam hi, anyānahetūnapi tārayantah.* "Who has himself crossed this ocean of life, and without any idea of gain to himself helps others to cross the ocean also." This is the Guru, and mark that none else can be a Guru, for *Avidyāyamantare vartamānāh svayam dhirāh panditam manya-*

Not the Pandit but the man of realization.

who is Srotriya, is Avrijina and Akamahata

mānāh janghanyamānāh pariyanti mūdhāh andhenaiva niyamānāh yathāndhāh, "Themselves steeped in darkness, but in the pride of their hearts think they know everything; do not stop even there, want to help others, and, blind leading the blind, both fall into the ditch." Thus, say your Vedas. Compare that and your present custom. You are Vedāntists, you are very orthodox, are you not? You are great Hindus, and very orthodox. Aye, what I want to do is to make you more orthodox. The more orthodox you are the more sensible, and the more you think of modern orthodoxy the more foolish you are. Go back to your old orthodoxy, for in those days every sound that came from these books, every pulsation, was out of a strong, steady, and sincere heart; every note was true. After that came degradation, in art, in science, in religion, in everything, national degradation. We have no time to discuss the causes but all the books written about that period breathe of the pestilence, the national decay, intead of vigour, only wails and cries. Go back, go back to the old days, when there was strength and vitality. Be strong once more, drink deep of this fountain of yore and that is the only condition of life in India.

Individuality according to Advaita.

According to the Advaitist, I am forgetting my Dualist and Advaitist, it is such a vast subject, and I have so much to tell you about many things that I forget everything else—according to the Advaitist, therefore, this individuality which we have to-day is a delusion. This has been a hard nut to crack all over the world. Forthwith you tell a man he is not an individual, he is so much afraid that his individuality, whatever that may be, will be lost. But the Advaitist says there never has been an individuality, you have been changing every moment of your life. You have been a child and thought in one way, you are a man and

think another way, you will be an old man and think another way. Everybody is changing. If so, where is your individuality? Certainly not in the body, or in the mind or in thought. And beyond that is your Ātman, and, says the Advaitist, this Ātman is the Brahman itself. There cannot be two Infinites. There is one only individual and it is Infinite. In plain words, we are rational beings, and we want to reason. And what is reason? More or less of classification, until you cannot go on any further. And the infinite can only find its ultimate rest when it is classified into the Infinite. Go on taking up a finite and finding its reasons, and so on, but you find rest nowhere until you reach the ultimate, or infinite, and that infinite, says the Advaitist, is what alone exists. Everything else is *Māyā*, everything else does not exist, whatever is of existence in any material thing is this *Brahmaṇ*; we are this *Brahman*, and the shape and everything else is *Māyā*. Take off the form and shape, and you and I are all one. But we have to guard against the word, 'I.' Generally people say, if I am the *Brahman* why cannot I do this and that, but it is using the word in a different sense. You think you are bound; no more you are *Brahman* the Self, who wants nothing, whose light is inside. All his pleasures and bliss are inside, perfectly satisfied with himself, wants nothing, expects nothing, perfectly fearless, perfectly free. That is *Brahman*. In that we are all one.

Unity in Variety.

Now this seems, therefore, to be the great point of difference between the Dualist and the Advaitist. You find even great commentators like Sankaráchárya, making meanings of texts, which, to my mind, sometimes do not seem te be justified. Sometimes you find Rāmānuja dealing with texts in a way that is not very clear. This idea has been even among our Pandits—one of these sects can alone be true and the rest false, although they have got the

idea even from the Srutis, the most wonderful idea that India has yet to give to the world, *Ekam sat viprā bahudhā vadanti* "That which exists is one; the sages call it by various names." That has been the theme, and the working out of the whole of this life-problem of the nation is the working out of that theme—*Ekam sadviprā bahudhā vadanti*: Yea, except a very few learned men, I mean except a very few spiritual men, in India, we always forget this. We forget this great idea, and you will find that there are persons among Pandits—I should think 98 per cent.—who are of opinion that either the Advaitist will be true, or the Visishtādvaitist will be true, or the Dvaitist will be true, and if you go to Benares, and sit for five minutes in one of those ghats you will have demonstration of what I say. You will see a regular bull-fight going on, about these various sects and things. Thus it remains, and then came one whose life was the explanation, whose life was the working out of the harmony that is the background of all the different sects of India, I mean Rāmakrishna Paramahamsa. It is his life that explains that both of these are necessary, that they are like the geocentric and the heliocentric in astronomy. When a child is taught astronomy he is taught the geocentric first, and works out similar ideas of astronomy to the heliocentric. But when he comes to finer systems of astronomy, the heliocentric will be necessary, and he will understand it better. Dualism is the natural idea of the senses; as long as we are bound by the senses we are bound to see a God who is only Personal, and nothing but Personal, we are bound to see the world as it is. Says Rāmānuja, "so long as you think you are a body, and you think you are a mind and you think you are a *jiva* every act of perception will give you the three, God and nature and something as causing both." But yet, at the same

and the Harmony of all religions pre-eminently the teaching of Rama Krishna.

time, even the idea of the body disappears where the mind itself becomes finer and finer till it has almost all disappeared, when all the different things that bind us down to this body-life, make us fear, make us weak, have disappeared. What is the Upanishad saying? *Ihaiva tairjitassvargah yeshām sāmye sthitam manah. Nirdosham hi samam Brahma tasmāt Brahmani te sthitāh* &c. Then and then alone one finds out the truth of that grand old saying—"Even in this life they have conquered heaven, whose minds are firm fixed on this sameness of everything, for God is pure, and the same to all, and therefore, such are said to be living in God. Thus seeing the same Lord the same everywhere he the sage, does not hurt the self by the self, and thus goes to the highest goal."

ALMORA.

After spending two months at Darjeeling, at the request of the citizens of Almora on the Himalayas the Swami went to that place. At Lodea close to Almora a large crowd greeted him. Mounted on a horse dressed in handsome trappings he entered the City amidst constant cheering and general rejoicing of the people, and was received in a gorgeously decorated pandal improvised for the occasion by covering with cloth a section of the bazaar street. Pandit Jwala Dutt Joshi read a Hindi address on behalf of the Reception Committee of which the following is a translation :—

Address from the citizens of Almora

"Great-souled one.—Since the time we heard that, after gaining spiritual conquest in the West, you had started from England for your fatherland, India, we were naturally desirous of having the pleasure of seeing you. By the grace of the Almighty, that auspicious moment has at last come. The saying of the great poet and the prince of Bhåktas, Tulsidas—"A person who intensely loves another is sure to find him," has been fully realized to-day. We have assembled here to welcome you with sincere devotion. You have highly obliged us by your kindly taking so much trouble in paying a visit to this town again. We can hardly thank you enough for your kindness. Blessed are you! Blessed, blessed is the revered Gurudeva who initiated you into *Yoga*. Blessed is the land of Bhárata where, even in this fearful *Kaliyuga*, there exist leaders of Aryan families like yourself. Even at an early period of life, you have by your simplicity sincerity, character, philanthropy, severe discipline, conduct, and the preaching of knowledge acquired that immaculate fame throughout the world of which we feel so much proud.

In truth you have accomplished that difficult task which no one ever undertook in this country since the days of Sri Sankaracharya. Which of us ever dreamt that a descendant of the old Indian Aryans by dint of *tapas*, would prove to the learned people of England and America the superiority of the Ancient Indian Religion over other creeds. In the World's Parliament of Religions held in Chicago, before the representatives of different religions assembled there, you so ably advocated the superiority of the ancient religion of India, that their eyes got opened. In that great assembly, learned speakers defended their respective religions in their own way, but you surpassed them all. You completely established that no religion can compete with the religion of the Vedas. Not only this, but by preaching the ancient wisdom at various places in the continents aforesaid, you have attracted many learned men towards the ancient Aryan Religion and philosophy. In England, too, you have planted the banner of the ancient religion which it is impossible now to remove.

Up to this time the modern civilized nations of Europe and America were entirely ignorant of the genuine nature of our religion, but you have with your spiritual teaching opened their eyes, by which they have come to know that the ancient religion, which owing to their ignorance they used to brand "as a religion of subtleties of conceited people or a mass of discourses meant for fools," is a mine of gems. Certainly, "It is better to have a virtuous and accomplished son than to have hundreds of foolish ones." It is the moon that singly with its light dispels all darkness and not all the stars put together." It is only the life of good and virtuous sons like yourself that is really useful to the world. Mother India is consoled in her decayed state by the presence of pious sons like you. Many have crossed the seas and run to and fro, but it was only through the reward of your past good Karma that you have proved the greatness of our religion, beyond the seas. You have made it the sole aim of your life by word, thought and deed, to impart spiritual instruction to humanity. You are always ready to give religious instruction.

"We have heard with great pleasure that you intend

establishing a *Math* (Monastery) here and we sincerely pray that your efforts in this direction may be crowned with success. The great Sankaracharya also after his spiritual conquest, established a *Math at Badarikāsrama* in the Himalayas for the protection of the ancient religion. Similarly, if your desire is also fulfilled, India will be greatly benefited. By the establishment of the *Math*, we Kamaonees will derive special spiritual advantages and we will not see the ancient religion gradually disappearing from our midst.

From time immemorial, this part of the country has been the land of asceticism. The greatest of the Indian sages have passed their time in piety and asceticism in this land, all of which have become a thing of the past. We earnestly hope that by the establishment of the *Math* you will kindly make us realize it again. It was this sacred land which enjoyed the celebrity all over India of having true religion, *Karma*, discipline, and fair dealing, all of which seem to have been decaying by the efflux of time. And we hope that by your noble exertions this land will revert to its ancient religious state.

We cannot adequately express the joy we have felt at your arrival here. May you live long, enjoying perfect health and leading a philonthropic life. May your spiritual powers be ever on the increase so that through your endeavours the unhappy state of India may soon disappear.

Pandit Hari Ram Pande followed with a second address from Lala Badri Shah who was the Swami's host during the whole of his stay at Almora; and a Pandit read an equally appreciative Sanskrit address.

The Swami made a brief reply only. He said :—

Himalayas, the goal of aspiring souls, the birth place of philosophy.

This is the land of dreams of our fore-fathers, in which was born Pārvati, the mother of India. This is the holy land, where every ardent soul in India wants to come at the end of its life and to close the last chapter of its mortal

career here. There on the tops of the mountains of this blessed land, in the depths of its caves, on the banks of its rushing torrents have been thought out the most wonderful thoughts, a little bit of which has drawn so much admiration even from foreigners, and which have been pronounced by the most competent of judges to be incomparable. This is the land which, since my very childhood, I have been dreaming of, in which to pass my life and as all of you are aware I have attempted again and again to live here for ever, and, although the time was not ripe, and I had work to do and was whirled outside of this holy place yet it is the hope of my life to end my days somewhere in this father of mountains, where Rishis lived, where philosophy was born. Perhaps, my friends, I shall not be able to do it, in the same way that it was my plan before—that silence, that unknownness would also be given to me, yet I sincerely pray and hope, and almost believe, my last days will be here of all places on earth. Inhabitants of this holy land, accept my gratitude for the kind praise that has fallen from you for my little work in the West. But, at the same time, my mind does not want to speak of these works, either in the East or in the West. As peak after peak of this father of mountains began to appear before my sight, all those propensities to work, that ferment that had been going on in my brain for years, seemed to quiet down, and instead of talking about what had been done, and what was going to be done, the mind reverted to that one eternal theme which the Himalayas always teach us, that one theme which is reverberating in the very atmosphere of the place, the one theme the murmur of whose dreams I hear, the one thing that I hear in the rushing whirlpools of its rivers—renunciation. *Sarvam vastu bhayānvitam bhuvi nrinām vairagyamevābhayam,*—everything in this life is fraught with fear. It is renunciation

and set me thinking on that eternal theme—

the theme of Renunciation,

that makes one fearless." Yes, this is the land of renunciation. The time will not permit me, and the circumstances are not proper, to speak to you fully. I shall have to conclude, therefore, by pointing out to you that these Himalayas stand for that renunciation, and the grand lesson we shall ever teach unto humanity will be renunciation. As our fore-fathers used to be attracted towards it in the latter days of their lives, so strong souls from all quarters of this earth, in time to come, will be attracted to this father of mountains, when all this fight between sects, and all those differences in dogmas, will not be remembered any more, and quarrels between your religion and my religion will have vanished altogether, when mankind will understand that there is but one eternal religion, and that is the perception of the Divine within, and the rest is mere froth: such ardent souls will come here knowing that the world is but vanity of vanities, knowing that every thing is useless except the worship of the Lord and the Lord alone. Friends, you have been very kind to allude to one idea. I have yet in my brain, to start a centre in the Himalayas and perhaps I have sufficiently explained myself why it should be so, why, above all, this is the spot which I want to select as one of the great centres to teach this universal religion. These mountains are associated with the best memories of our race, if these Himalayas are taken away from the history of religious India, there will be very little left behind. Here, therefore, must be one of those centres, not merely of activity, but more of calmness, of meditation, and of peace and I hope some day to realise it. I hope also to meet you at other times, and have better opportunities of talking to you. For the present let me thank you again for all kindness that has been shown to me, and let me take it as not only kindness shown to me in person, but as

which it teaches.

representing our religion which may never leave our hearts. May we always remain as pure as we are at the present moment, and as enthusiastic for spirituality as we are just now.

———:o:———

When the Swami's visit was drawing to a close his friends in Almora wished for a lecture. The English residents in the station also expressed a wish to hear him, and invited him to give an address at the English Club. In order to give them the opportunities they desired, arrangements were made for two lectures in the Zillah School, and one in the Club. There had been a wish expressed by many persons that one of the lectures should be in Hindi. It was held that that language is still in an unformed or undeveloped condition, and does not lend itself readily to modern oratorical style. The lecturer consented to make the attempt for the first time, but quite anticipated finding the Hindi language too inflexible, or at least unsuitable; he was therefore prepared to abandon it, and carry on the lecture in English. But from the first it was evident that he was complete master of the situation. He began slowly, and soon warmed to his theme, and found himself building his phrases and almost his words as he went along. Those best acquainted with the difficulties and limitations of the Hindi language as a medium for oratory, expressed their opinion that a triumph had been achieved, probably unique of its kind, as well as profoundly interesting—also that the lecturer had proved by his masterly use of it that the language had in it undreamt of possibilities of development in the direction of oratory.

The subject was "Vedic Teaching in Theory and

Practice" The audience was a highly educated intelligent collection, who listened with breathless interest and obvious pride to the eloquence and learning of their celebrated fellow-countryman.

A short historical sketch of the rise of the worship of the tribal God, and its spread through conquest of other tribes, was followed by an account of the Vedas. Their nature, character and teaching were briefly touched upon. Then the Swami spoke about the soul, comparing the Western method, which seeks for the solution of vital and religious mysteries in the outside world, with the Eastern method, which, finding no answer in nature outside, turns its enquiry within. He justly claimed for his nation the glory of being the discoverers of the Introspective method peculiar to themselves, and of having given to Humanity the priceless treasures of spirituality which are the result of that method alone. Passing from this theme naturally so dear to the heart of a Hindu, the Swami reached the climax of his power as a spiritual teacher when he described the relation of the Soul to God, its aspiration and real unity with God. For sometime it seemed as though the Teacher, his words, his audience, and the Spirit prevading them all, were ONE. No longer there was any consciousness of "I" and "Thou" of "this" or "that." The different units collected there were for the time being lost and merged into the Spiritual radiance which emanated so powerfully from the Great Teacher, and held all more than spell bound.

Those that have frequently heard him will recall and recognize a similar experience,—a moment when he ceases to be Swami Vivekananda lecturing to critical and attentive hearers,—all details, and personalities are lost, names and forms disappear, only the Spirit remains, uniting Speaker, Hearer, and spoken word.

LAHORE.

In response to invitations from the Punjab and Kashmir, the Swami travelled through those parts and though he did not do any active work on his way he stayed a month there, and delivered a few lectures in Hindi. The power and life that he put into that language was so unique that at the request of the Maharajah he wrote a few papers in that language and presented them to him. His work is said to have been appreciated very much by the Maharajah and his brothers.

He then spent a few days in visiting Murree, Rawal-Pindi and Jammu. One of the Swami's objects in visiting these parts of the Himalayas was to select a suitable site for a religious Training School for *Bramachārins*. He paid a two-days' visit to Sialkote and delivered one lecture in English and another in Hindi and proceeded from there to Lahore.

Here the Swami was accorded a grand reception by the leaders, both of the Arya Samaj and of the Sanâtana Dharama Sabhâ. As the Swami's mission wherever he went was to find a common platform of agreement for the variety of sects that exist now in our country there, to use his own expression, he wished to show that while sects are necessary all the world over, sectarianism need not exist. The people of the Punjab were much impressed with his earnestness and power to assist in the regeneration of India. Throughout his stay both at Sialkote and at Lahore he was very emphatic in his insistence upon practical work being more necessary in India than mere theory of which he believed that the

country has had enough and to spare. The starving millions, he urged, cannot live on metaphysical speculations, they require bread ;and in a lecture which he gave in Lahore on Bhakti, he suggested that the best religion for to-day is that every man should, according to his means, go out into the streets to search for one, two, six or twelve hungry Nàrâyanas, take them into their houses, feed them, clothe them, and offer them all the worship they would give to their images. Man is the highest temple of God, and the worship of God through man is therefore the highest, always remembering in such work that according to the Hindu Religion the receiver is greater than the giver because, for the time being, the receiver is God Himself. He added that he had seen charity in many countries, and the reason of its failure was the spirit in which it was carried out. "Here take this and go away." Charity belied its name so long as it was given to gain name or the applause of the world.

As a result of many conversations of this nature both Sialkote and Lahore are doing something by which his visit will be remembered. At Sialkote among the many who came to see him were two Sādhanîs from the Hills, and this gave him the idea of suggesting an institution there for the training of girls. The proposal was warmly taken up, and an influential committee was formed to take the preliminary steps. In this connection, it may be mentioned that the Swami strongly felt the importance of primary education for boys and girls being undertaken by women teachers, and he welcomed any steps which fitted women for this work. He regarded this also as one excellent means of settling the problem how to provide for Hindu widows. At Lahore he, one afternoon, gave a large number of undergraduates a long talk, suggesting work which was open to them. An association was

at once created of an entirely unsectarian character for working among "the poor Nārāyans"—the giving of food, the nursing of the sick, and the education of the ignorant, on simple and popular lines, during the evenings.

Before he left Lahore for Dehra Dun and other places he delivered three lectures, two of them being in English. The first of these was on the practical and theoretical aspects of the Vedānta."

THE VEDANTA.

The search for the infinite began in the external world.

Two worlds there are in which we live, one the external, the other the internal. Human progress has been, from times of yore, almost in parallel lines along both these worlds. The search began in the external, and man at first wanted to get answers for all the deep problems from outside nature. Man wanted to satisfy his thirst for the beautiful and the sublime from all that surrounded him; man wanted to express himself and all that was within him in the language of the concrete; and grand indeed were the answers, most marvellous ideas of God and worship, most rapturous expressions of the beautiful. Sublime ideas came from the external world indeed. But the other, opening out for humanity later, laid out before him a universe yet sublimer, yet more beautiful, and infinitely more expansive. In the *Karma-kānda* portion of the Vedas we find the most wonderful ideas of religion inculcated, we find the most wonderful ideas about an over-ruling Creator, Preserver and Destroyer and this universe presented before us in language sometimes the most soul-stirring. Most of you perhaps remember that most wonderful *śloka* in the Rig Veda Samhita where you get the description of chaos, perhaps the sublimest that has ever been attempted yet. In spite of all this we find it is only a painting of

the sublime outside, in spite of all this we find that yet it is gross, that something of matter yet clings on to it. Yet we find that it is only the expression of the Infinite in the language of matter, in the language of the finite, it is the infinite of the muscles and not of the mind. It is the infinite of space and not of thought. Therefore in the second portion, or *Jnāna-kānda* we find there is altogether a different procedure. The first was to search out from external nature the truths of the universe. The first attempt was to get the solution of all the deep problems of life from the material world. *Yasyaite Himavanto mahitwa.*

"Whose glory these Himalayas declare." This is a grand idea, but yet it was not grand enough for India. The Indian mind had to fall back—and the research took a different direction altogether from the external, the search came into the internal, from matter into the mind. There arose the cry "when a man dies, what becomes of him?" *Astītyeke nāyamastīti chaike, &c.*

"Some say that he exists, others that he is gone; say, Oh king of Death, what is truth?" An entirely different procedure we find here. The Indian mind got what was to be got from the external world, but it did not feel satisfied with that; it wanted to search more, to dig in its own interior, to seek from its own soul, and the answer came.

and culminated in the highest spirituality of the Upanishads.

The Upanishads, or the Vedānta, or the Āranyakas, or *Rahasya*, is the name of this portion of the Vedas. Here we find at once that religion has got rid of all external formalities. Here we find at once not that spiritual things are told in the language of matter, but that spirituality is preached in the language of the spirit, the superfine in the language of the superfine. No more any grossness attaches to it, no more is there any compromise with things that concern us.

Bold, brave, beyond our conception of the present day, stand the giant minds of the sages of the Upanishads, declaring the noblest truths that have ever been preached unto humanity, without any compromise, without any fear. This, my countrymen, I want to lay before you. Even the *Jnāna-kānda* of the Vedas is a vast ocean; many lives are necessary to understand even the least bit of it. Truly has it been said of the Upanishads by Rāmānuja that the Vedānta is the head, the shoulders, the crested form of the Vedas, and surely enough it has become the Bible of modern India. The Hindus have the greatest respect for the *Karma-kānda* of the Vedas, but, for all practical purposes, we know that for ages by *S'ruti* has been meant the Upanishads and the Upanishads alone. We know that all our great Philosophers, either Vyāsa, or Patanjali, or Gautama, or even the great father of all philosophy, the great Kapila himself, wherever they wanted an authority for what they wrote, from the Upanishads every one of them got it and nowhere else, for it is therein that are the truths that remain for ever.

There are truths that are true only in a certain line, in a certain direction, under certain circumstances, and for certain times, those that are founded on the institutions of the time; there are other truths that are based on the nature of man himself that must endure so long as man himself endures. These are the truths that alone can be universal, and in spite of all the changes that, we are sure, must have come in India, as to our social surroundings, our methods of dress, our manner of eating, our modes of worship, even all these have changed, but these universal truths of the *S'rutis*, the marvellous Vedāntic ideas, stand in their own sublimity, immovable, unvanquishable, deathless, and immortal. Yet the germs of all the ideas that are developed in the

Upanishads have been taught already in the *Karma-kānda*. The idea of the cosmos, which all sects of Vedāntists had to take for granted, the psychology which has formed the common basis of all Indian schools of thought, had been worked out already and presented before the world. A few words, therefore, about it are necessary before we start into the spiritual portion of the Vedānta alone, and I want to clear myself of one thing first, that is, my use of the word Vedānta. Unfortunately there is a mistake committed many times in modern India, that the word Vedānta has reference only to the Advaitist system, but you must always remember that in modern India there are the three *Prasthānas* for man to study. First of all there are the revelations, by which I mean the Upanishads. Secondly, among our philosophies, the Sūtras of Vyāsa have got the greatest prominence, on account of their being the summation of all the preceding systems of philosophy; not that these systems are contradictory to one another, but the one is based on the other, it is a gradual unfolding of the theme which culminates in the Sūtras of Vyāsa; and between the Upanishads and the Sūtras, which are the systematising of the marvellous truths of the Vedānta, come in the divine commentary of the Vedānta, S'ri Gitā. The Upanishads, the Gitā, and the Vyāsa Sūtras, therefore, have been taken up by every sect in India which wants to claim authority to be orthodox, whether Dualist, or Vaishnavist, or Advaitist it matters little, but the authorities of each are these three. We find that a Sankarāchārya, or a Rāmānuja, or a Madhwāchāryā, or a Vallabhāchārya, or a Chaitanya,—any one who wanted to propound a new sect—had to take up these three systems and write only a new commentary on them. Therefore it would be wrong to confine the word Vedānta only to one system which has arisen out of

The three Prasthanas

1. Upanishads.

2. Vyasa sutras.

3. The Gita.

Vedanta comprehends these three systems.

the Upanishads. All these have been covered by the word Vedānta. The Rāmānujist has as much right to be called a Vedāntist as the Advaitist; in fact I will go a little further and say that what we really mean by the word Hindu is the word Vedāntist; the word Vedāntist will express it too. One idea more I want you to note, that these three systems have been current in India almost from time immemorial—for you must not believe that S'ankara was the inventor of the Advaitist system; it existed ages before Sankara was born; he was one of its last representatives. So was the Rāmānujist system; it existed ages before Rāmānuja existed, as we already know by the commentaries they have written; so were all the Dualistic systems that have existed side by side with the others, and with my little knowledge I have come to the conclusion that they do not contradict each other. Just as in the case of the six *Darśanas* of ours, we find they are a grand unfolding of the grand principles, the music beginning in the soft low notes, and ending in the triumphant blast of the Advaita, so also in these three systems we find the gradual working up of the human mind towards higher and higher ideals, till everything is merged in that wonderful unity which is reached in the Advaita system. Therefore these three are not contradictory. On the other hand I am bound to tell you that this has been a mistake committed by not a few. We find an Advaitist preacher keeps these texts which teach Advaitism especially entire, and gets hold of the Dualistic or Qualified-dualistic texts and tries to bring them into his own meaning. We find Dualistic teachers leaving those passages that are expressly Dualistic alone, and getting hold of Advaitic texts and trying to force them into a Dualistic meaning; they have been great men, our Gurus, yet there is such a saying as *Dosha*, even the faults of a Guru must be told.

Advaita and Dvaita not contradictory

The one is the development of the other

I am of opinion that in this only they were mistaken. We need not go into text torturing, we need not go into any sort of religious dishonesty, we need not go into any sort of grammatical twaddle, we need not go about trying to put our own ideas into texts which were never meant for those ideas, but the work is plain and it is easier once you understand the marvellous doctrine of Adhikāra Vedas. It is true that the Upanishads have one theme before them. "What is that knowing which we know everything else ?" In modern language the theme of the Upanishads, like the theme of every other knowledge, is to find an ultimate unity of things, for you must remember that knowledge is nothing but finding unity in the midst of diversity. Each science is based upon this ; all human knowledge is based upon the finding of unity in the midst of diversity ; and if it is the task of small bits of human knowledge, which I call our sciences, to find unity in the midst of a few different phenomena, the task becomes stupendous when the theme before us is to find unity in the midst of this marvellously diversified universe, different in name and form, different in matter and spirit, different in everything, each thought differing from every other thought, each form differing from every other form, how many planes, unending *lokas*—in the midst of this to find unity, this is the theme of the Upanishads ; that we understand. On the other hand the old idea of *Arundhati Nyāya* applies. To show a man the Pole Star one takes the nearest star which is bigger than the Pole Star and more brilliant, and leads him to fix his mind on that, until at last he comes to the Pole Star. This is the task before us, and to prove my idea I have simply to show you the Upanishads, and you will see it. Nearly every chapter begins with Dualistic teaching, *upāsana*. Later on God is first taught as some one who is the Creator of this universe, its Preserver, and unto whom

in the search for the ultimate unity.

everything goes at last. He is one to be worshipped, the Ruler, the Guide of nature, external and internal, yet as if he were something outside of nature and external. One step further, and we find the same teacher teaching that this God is not outside nature, but immanent in nature. And at last both ideas are discarded and whatever is real is He; there is no difference. *Tat twam asi Svetaketo.*—That immanent one is at last declared to be the same that is in the human soul. "Svetaketu, Thou that art." Here is no compromise; here is no fear of other's opinions. Truth, bold truth, has been taught in bold language, and we need not fear to preach the truth in the same bold langnage to-day, and by the grace of God I hope at least to be the bold one who dares to be that bold preacher.

Cosmology of Vedanta.

To go back to our preliminaries. There are first two things to be understood, one the psychological aspect common to all the Vedāntic schools, and the other the cosmological aspect. To-day you find wonderful discoveries of modern science coming upon us like bolts from the blue, opening our eyes to marvels we never dreamt of. Man had long since discovered what he calls force. It is only the other day that man came to know that even in the midst of this variety of forces there is a unity. Man has just discovered that what he calls heat, or magnetism or electricity, or so forth, are all convertible into one thing, and as such he expresses all that one unit force whatever you may call it. This has been done even in the Samhita, old and ancient, hoary as the Samhita is that very idea of force I was referring you to. All the forces, either you call them gravitation, or attraction, or repulsion, either expressing themselves as heat, or electricity, or magnetism, are nothing, not one step further. Either they express themselves as thought, reflected from *antahkarana*, the inner organs of man have one organ,

and the unit from which they spring is what is called the *prāna*. Again what is *prāna*? *Prāna* is *spandana* or vibration. When all this universe will have resolved back into its primal state, what becomes of this infinite force? Do they think that it becomes extinct? Of course not. If it became extinct, what would be the cause of the next wave, because the motion is going in wave forms, rising, falling, rising again, falling again? Here is the word *srishti* which expresses the universe. Mark that the word is not creation. I am helpless in talking English; I have to translate the Sanskrit words anyhow. It is *srishti*, projection. Everything becomes finer and finer and is resolved back to the primal state from which it sprang, and there it remains for a time, quiescent, ready to spring forth again. That is *srishti*, projection. And what becomes of all these forces, the *prāna*? They are resolved back into the primal *prāna*, and this *prāna* becomes almost motionless—not entirely motionless, but almost motionless—and that is what is described in the *sūkta*. "It vibrated without vibrations" *ānidavātam*. There are many difficult texts in the Upanishads to understand, especially in the use of technical phrases. For instance the word *vāyu*, to move; many times it means air and many times motion, and often people confuse one with the other, We have to take care of this. "It existed in that form." And what becomes of what you call matter? The forces permeate all matter; they all dissolve into ether, from which they again come out; and the first to come out was *ākāśa*. Whether you translate it as ether, or anything else, this is the idea, that this *ākāśa* is the primal form of matter. This *ākāśa* vibrates under the action of *prāna*, and when the next *srishti* is coming up, as the vibration becomes quicker, the *ākāśa* is lashed into all these wave forms which we call suns, and moons, and systems.

Prana

Srishti.

Akasa

Yadidam kincha jagat sarvam prāṇa ejati nissritam.

We read again.: "Everything in this universe has been projected, *prāna* vibrating." You must mark the word *ejati*, because it comes from *ej*, to vibrate, *Nissritam* projected, *yadidam kincha*— whatever is this universe.

This is a part of the cosmological side. There are many details working into it. For instance, how the procedure takes place, how there is first ether, and how from the ether come other things, how that ether begins to vibrate, and from that *vāyu* comes. But the one idea is here, that it is from the finer that the grosser has come. Gross matter is the last to come and the most external, and this gross matter had the finer matter before it. Yet we see that the whole thing has been resolved into two, and there is not yet any unity. There is the unity of force, *prāna* ; there is the unity of matter called *ākāśa*. Is there any unity to be found among them again ? Can they be melted into one ? Our modern science is mute here, has not yet found its way out, and if it is finding its way out, just as it has been slowly finding the same old *prāna* and the same ancient *ākāśa*, it will have to move along the same lines. The next unity is the omnipresent impersonal being known by its old mythological name as *Brahma*, the four-headed *Brahma*, and psychologically called *mahat*. This is where the two unite. What is called your mind is only a bit of this *mahat* caught in the trap of the brain, and the sum total of all brains caught in the meshes of *mahat* is what you call *samashti*. Analysis had to go further; it was not yet complete. Here we were each one of us, as it were, a microcosm, and the world taken altogether is the macrocosm. But whatever is in the *vyashti*, we may safely conjecture that a similar thing is happening also outside. If we had the power to analyse our own minds we might safely conjecture that

Philosophy of Advaita

Mahat

Samashti

the same thing is happening in our own minds. What is this mind is the question. In modern times in Western countries, as physical science is making rapid progress, as physiology is step by step conquering stronghold after stronghold of old religions, the Western people do not know where to stand, because to their great despair modern physiology has identified the mind with the brain at every step. And that we in India have known always. That was the first proposition the Hindu boy should learn, that the mind is matter, only finer. The body is gross, and behind the body is what we call the *sūkshma śarira*, the fine body or mind. This is also material, only finer; and it is not the *ātman*. I will not translate this word to you in English, beause the idea does not exist in Europe; it is untranslatable. The modern attempt of German philosophers is to translate the word *ātman* by the word 'self,' and until that word is universally accepted it is impossible to use it. So, call it as self or anything, it is our *ātman*. This *ātman* is the real man behind. It is the *ātman* that uses the material mind as its instrument, its *antahkarana*, as the psychological term for the mind is. And the mind by means of a series of internal organs works the visible organs of the body. What is this mind? It was only the other day that Western philosophers have come to know that the eyes are not the real organs of vision, but that behind these are other organs, the indriyas, and if these are destroyed a man may have a thousand eyes, like Indra, but there will be no sight for him. Aye, your philosophy starts with this assumption, that by vision is not meant the external vision. The real vision belongs to the internal organs, the brain centres inside. You may call them what you like, but it is not that the *indriyas* are the eyes, or the nose or the ears. And the sum of total of all these *indriyas* plus the *manas*, *buddhi*, *chitta*, *ahankāra*,

Sukshma Sarira or mind

is what is called the mind, and if the modern physiologist comes to tell you that the brain is what is called the mind and that the brain is formed of so many organs, you need not be afraid at all; tell him your philosophers knew it always; it is the very alpha of your religion.

Well then, we have to understand now what is meant by this *manas buddhi*, *chitta*, *ahankāra*, etc. First of all let there be *chitta*; it is the mind stuff. That part of the *mahat* –it is the generic name for the mind itself, including all its various states. Suppose here is a lake, on a summer evening smooth and calm, without a ripple on its *Chitta* surface. Let us call this the *chitta*. And suppose anybody throws a stone upon this lake. What happens? First there is the action, the blow given to the water; next the water ascends and sends a reaction towards the stone, and that reaction takes the form of a wave. First the water vibrates a little, and immediately sends back a reaction in the form of a wave. This *chitta* let us compare to this lake, and the external objects are like these stones thrown into it. As soon as it comes in contact with any external object by means of these *indriyas*—the *indriyas* must be there to take these external objects inside—there is a *manas* vibration, what is called the *manas*, indecisive. Next there is a reaction, the determinative faculty, *buddhi*, and along with this *buddhi* flashes the idea *aham* and the external object. Suppose there is a mosquito sitting upon my hand. This sensation is carried to my *chitta* and this vibrates a little; this is the psychological *manas*. Then there is a reaction, and immediately comes the idea that I have a mosquito on my hand, and that I shall have to drive it off. Thus these stones are thrown into the lake, but in the case of the lake every blow that comes to it is from the external world, while in the case of the lake of the mind the blows may either came from the external

world, or the internal world. This is what is called the *antahkarana*. Along with it you ought to understand one thing more that will help us in understanding the Adavita system later on. It is this. All of you must have seen pearls and most of you know how pearls are made. Some irritating grain of dust and sand enters into the body of the mother of pearl of oyster, and sets up an irritation there, and the oyster's body reacts towards the irritation and covers the little grain with its own juice. That crystalises and forms the pearl. So the whole universe is the pearl which is being formed by us. What we get from the external world is simply the blow. Even to know that blow we have to react, and as soon as we react we project really a portion of our own mind towards the blow, and when we come to know of it, it is really our own mind as it has been shaped by the blow. Therefore it is clear even to those who want to believe in a hard and fast realism of an external world, and they cannot but admit in these days of physiology, that supposing that we represent the external world by "X" what we know really is "X" plus mind, and this mind element is so great that it has covered the whole of that "X" which has remained unknown and unknowable throughout, and therefore if there is an external world it is always unknown and unknowable. What we know of it is as moulded, formed, fashioned by our own mind. So with the internal world. The same applies about our own soul, the *ātman*. In order to know the *ātman* we have to know it through the mind, and therefore what little we know of this *ātman* is simply the *ātman* plus the mind. That is to say, the *ātman* covered over fashioned, and moulded by the mind, and nothing more. We shall come to this a little later, but we will remember it here.

Atman.

The next thing to undersand is this. The question

arose, this body is the name of one continuous stream of matter. Every moment we are adding material to it, and every moment material is getting out of it, like unto a river continually flowing, vast masses of water always changing places; at the same time we take up the whole thing in imagination, and call it the same river. What do we call the river? Every moment the water is changing, the shore is changing, every moment the trees and plants. the leaves, and the foliage are changing, ; what is the river? It is the name of this series of changes. So with the mind. There is the Buddhistic side, the great *Kshanika Vijnāna Vāda* doctrine, most difficult to understand, but most rigorously and logically worked out, and this arose also in India in opposition to some part of the Vedānta. That had to be answered, and we will see how, later on, it could only be answered by Advaitism and by nothing, else. We will see also how, in spite of people's curious notions about Advaitism, people's fright about Advaitism, it is the salvation of the world, because therein alone is the reason of things. Dualism and other things are very good as means of worship, very satisfying to the mind, may be it has helped the mind onward; but if man wants to be rational and religious at the same time, Advaita is the one system in the world for him. Well now, the mind is a a similar river, continually emptying itself at one end, and filling itself at the other end. Where is that unity which we call the *ātman*? The idea was this that, inspite of this continuous change in the body, and inspite of this continuous change in the mind, our ideas are unchangeable, our ideas of things are unchangeable; therefore, as rays of light coming from different quarters, if they fall upon a screen, or a wall, or upon something that is not changeable, then and then alone it is possible for them to form a unity, then and then alone it is possible for them to

Atman described.

form one complete whole. Where is this unity in the human organs, falling upon which, as it were, the various ideas will come to unity and become one complete whole? This certainly cannot be the mind, seeing that it also changes. Therefore there must be something which is neither the body nor the mind, that which changes not, the unchangeable, upon which all our ideas, our sensations fall to form a unity, and a complete whole, and this is the real soul, the *ātman*, of man. And seeing that everything material, either you call it fine matter, or mind, must be changeful; seeing that what you call gross matter, the external world, must also be changeful in comparison to that; this unchangeable something can no more be of material substance; therefore it is spiritual; that is to say, it is not matter, indestructible, unchangeable.

Paramatman.

Next will come the question apart from those old arguments which only rise in the external world, the arguments from Design—who created this external world, who created matter, &c.? The idea here is to know truth only from the inner nature of man, and the question arises just in the same way as it arose about the soul; taking for granted that there is a soul, unchangeable, in each man which is neither the mind, nor the body, there is still a unity of idea among the souls, a unity of feeling, of sympathy. How is it possible that my soul can act upon your soul, where is the medium through which it can work, where is the medium through which it can act? How is it I can feel anything about your souls? What is it that is in touch both with your soul, and with my soul? Therefore there is a metaphysical necessity of admitting another soul, for it must be a soul which acts in contact with all the different souls and in matter; one soul which covers and interpenetrates all the infinite number of souls in the world, in and through which it lives, in and through which it sympathises, and

loves, and works [for one another.] And this universal Soul is *Paramātman*, the Lord God of the universe. Again, it follows that because the soul is not made of matter, since it is spiritual, it cannot obey the laws of matter, it cannot be judged by the laws of matter. It is therefore deathless and changeless—*Nainam chhindanti śastrāni, &c.* "This Self the fire cannot burn, nor instruments pierce, the sword cannot cut it asunder, the air cannot dry it up, nor the water melt; unconquerable, deathless, and birthless is this Self of man." What is this Self doing then? We have known that according to the Gitā and according to the Vedanta, this individual Self is also *vibhu*, is according to Kapila, omnipresent. Of course there are sects in India according to which this Self is *anu*; but what they mean is *anu* in manifestation; its real nature is *vibhu*.

Jati

There comes another idea, startling perhaps, yet a characteristically Indian idea, and if there is any idea that is common to all our sects it is this. Therefore I beg you to pay attention to this one idea and to remember it, for this is the very foundation of everything that we have in India. The idea is this. You have heard of the doctrine of physical evolution preached in the Western world, by the German and the English savants. It tells us that the bodies of the different animals are really one, the difference that we see are but different expressions of the same series, that from the lowest worm to the highest and the most saintly man it is but one, the one changing into the other and so on, going up and up, higher and higher, until it obtains perfection. We had that also. Declares our Yogi Patanjali—*Jātyantara parināmah*, one species—the *jāti* is species—changes into another species—evolution; *parināmah* means one thing changing into another, just as one species changes into another. Where do we differ from the Europeans? *Prakrityāpūrat* "By the infilling of nature."

To the Western competition, the principle of evolution.

To the Hindu "the infilling of nature" is the law of social life.

The European says it is competition, natural and sexual selection, &c., that forces one body to take the form of another. But here is another idea, a still better analysis, going deeper into the thing, and saying—"By the infilling of nature." What is meant by this infilling of nature? We admit that the amœba goes higher and higher until it becomes a Buddha; we admit that, but we are, at the same time, as much certain that you cannot get any amount of work out of a machine until you put it in on the other side. The sum total of the energy remains the same, whatever the form it may take. If you want a mass of energy at one end you have got to put it in at the other end, it may be in another form, but the amount must be the same. Therefore, if a Buddha is the one end of the change, the very amœba must have been the Buddha also. If the Buddha is the evolved amœba, the amœba was the involved Buddha also. If this universe is the manifestation of an almost infinite amount of energy, when this universe was in a state of *pralaya* it must have been otherwise. As such it follows that every soul is infinite. From the lowest worm that crawls under our feet to the noblest and greatest saints, all have this infinite power, infinite purity, and infinite everything. Only, the difference is in the degree of manifestation. The worm is only manifesting just a little bit of that energy; you have manifested more, another god-man has manifested still more; that is all the difference. But it is there all the same. Says Patanjali:—

Tatah Kshetrikavat.

"Just as the peasant irrigating his field." He has got a little corner that comes into his field and brings water from a reservoir somewhere, and perhaps he has got a little lock that prevents the water from rushing into his field. When he wants water he has simply to open the lock and

in rushes the water out of its own power. The power has not to be added, it is already there in the reservoir. So every one of us, every being has as his own background such a reservoir of strength, infinite power, infinite purity, infinite bliss, and existence infinite, only these locks, these bodies are hindering us from expressing what we really are to the fullest. And as these bodies become more and more finely organised, as the *tāmasa guna* becomes the *rājasa guna*, and as the *rājasa guna* becomes *sattva guna*, more and more of this power and purity becomes manifest: and therefore it has been that our people have been so careful about eating and drinking and the food question. It may be that the ideas have been lost, just as with our child-marriage—which, though not belonging to the subject, I may take as an example; if I have another opportunity I will talk to you of these, but the ideas behind child marriage are the only ideas through which there can be a real civilization. There cannot be anything else. Just if a man or a woman were allowed the freedom to take up any man or woman as his wife or her husband, if individual pleasure, if satisfaction of animal instincts, were to be allowed to run loose in society, the result must be evil, evil children, wicked and demoniacal. Aye, man in every country is, on the one hand, producing these brutal children, and on the other hand multiplying the police force to keep these brutes down. The question is not how to destroy evil that way, but how to prevent the very birth of evil, and so long as you live in society your marriage certainly affects me and everyone else, and therefore society has the right to dictate whom you shall marry, and whom you shall not. And such great ideas have been behind the system of child marriage here; what they call the astrological *jāti* of the bride and bridegroom. And in passing I may remark that according to Manu a child who

is born of lust is not an Aryan. The child whose very conception and whose death is according to the rules of the Vedas, such is an Aryan. Yes, and less of these Aryan children are being produced in every country, and the result is the mass of evil which we call *Kali Yuga*. But we have lost all this; it is true we cannot carry all these ideas to the fullest length now, it is perfectly true we have made almost a caricature of some of these great ideas. It is perfectly true that the fathers and mothers are not what they were in old times, neither is society so educated as it used to be, neither has society that love for individuals that it used to have. But, however the working out may be, the principle is sound, and if one work has become defective, if one idea has failed, take it up, and work it out better; why kill the principle? The same applies to the food question; the work and details are bad, very bad indeed, but that does not hurt the principle. The principle is eternal and must be there. Work it out afresh, and make a reform application.

The Atman pure, perfect and strong.

This is the one great idea of the *ātman* in India which every one of our sects has got to believe, only, as we will find, the Dualists preach that this *atman* by evil works becomes *sankocha*, all its powers and its nature become contracted, and by good works again that nature expands. And the advaitist says that the *ātman* never expands or contracts, but seems to do so, it appears to have become contracted. That is all the difference, but all have the one idea that our *ātman* has all the powers already, not that anything will come to it from outside, not that anything will drop into it from the skies. Mark you, your Vedas are not inspired, but expired, not that they came from anywhere outside, but they are eternal laws living in every soul. The Vedas are in the soul of the ant, in the soul of the god. The ant has only to evolve and get the body of a

sage or a Rishi, and the Vedas will come out, eternal laws expressing themselves. This is one great idea to understand, that our power was already ours, our salvation is already inside. Say either that it has become contracted, or say that it has been covered with the veil of *māyā* it matters little ; the idea is there already ; you must have to believe in that, believe in the possibility of everybody, even in the lowest man there is the same possibility as in the Buddha. This is the doctrine of the *ātman*.

Buddhist view stated and criticised.

But now comes a tremendous fight. Here are the Buddhists, who analyse the body into a material stream and equally analyse the mind into another. And as about this *ātman* they state that it is unnecessary ; we need not assume the *ātman* at all. What use of a substance and qualities adhering to the substance ? We say *gunas*, qualities, and qualities alone. It is illogical to assume two causes where one will explain the whole thing. And the fight went on, and all the theories which held the doctrine of substance were thrown on the ground by the Buddhists. There was a break up all along the line of all those who held on to the doctrine of substance and qualities, that you have a soul, and I have a soul, and every one has a soul separate from the mind and body—and each one individual. So far we have seen that the idea of Dualism is all right, for there is the body, there is then the fine mind, there is this *ātman*, and in and through all the *ātmans*, is that *Paramātman*, God. The difficulty is here, that this *ātman* and *Paramātman* are both so-called substance, to which the mind and body and so-called substances adhere like so many qualities. Nobody has ever seen a substance, none can ever conceive ; what is the use of thinking of this substance ? Why not become a *Kshanika*, and say that whatever exists is this succession of mental currents and nothing more. They do not adhere

to each other, they do not form a unit, one is chasing the other, like waves in the ocean, never complete, never forming one unit whole. Man is a succession of waves, and when one goes away it generates another, and so on, and the cessation of these wave forms is what is called *Nirvāna*. You see that Dualism is mute before this, it is impossible that it can bring up any argument, and the Dualistic God also cannot be retained here. The idea of a God that is omnipresent, and yet is a person who creates without hands, and moves without feet, and so on, and who has created the universe as a *kumbhakāra* creates a *ghata*, the Buddhist declares that if this is God he is going to fight this God and not worship it. This universe is full of misery; if it is the work of a God, we are going to fight this God. And secondly, this God is illogical and impossible, as all of you are aware. We need not go into the defects of the Design people as all our *Kshanikas* had to declare, and so this personal God fell to pieces. Truth, and nothing but truth, you declare is your one word: *Satyameva jayati.*

"Truth alone triumphs, and not untruth." Through truth alone the way to *Devayāna* lies. Everybody marches forward under that banner; aye, but it is only to smash weak man's position under his own. You come with your Dualistic idea of God to pick up a quarrel with a poor man who is worshipping an image, and you think you are wonderfully rational, you can break him up and if he turns round and smashes up your own personal God, and calls that an imaginary ideal, where are you? You fall back on faith and so on, or raise up the cry of atheism, the old cry of weak man—whosoever defeats him is an atheist. If you are to be rational, be rational all along the line, and if not, allow others the same privilege which you ask for yourselves. How can you prove the existence

of this God? On the other hand it can be disproved almost. There is not a shadow of proof as to his existence, and there is some proof to the contrary. How will you prove his existence, with your God, and his *gunas*, and an infinite number of souls which are substance and each soul an individual? In what are you an individual? You are not as a body, for you know to-day better than even the Buddhists of old knew that what may have been matter in the sun has just now become matter in you, and just now will go out and become matter in the plants, where is your individuality, you Mr, so and so? The same applies to the mind. Where is your individuality? You have one thought to-night and another to-morrow. You do not think the same way as you thought when you were a child, and old men do not think the same way as they did when they were young. Where is your individuality? Do not say it is in consciousness, this *ashankāra*, because this only covers a small part of your existence. While I am talking to you all my organs are working and I am not conscious of it. If consciousness is the proof of existence they do not exist, then, because I am not conscious of them. Where are you then with your personal God theories? How can you prove such a God? Again, the Buddhists will stand up and declare not only is it illogical, but immoral, for it teaches man to be a coward and to seek assistance outside, and nobody can give him such help. Here is the universe, man made it, why, then depend on an imaginary being outside whom nobody ever saw and felt, or got help from? Why then do you make cowards of yourselves, and teach your children that the highest state of man is to be a dog, to go crawling before this imaginary being, saying that you are weak and impure, and that you are everything vile in this universe? On the other hand the Buddhists may urge not only that you tell

a lie, but that you bring a tremendous amount of evil upon your children, for, mark you, this world is one of hypnotisation. Whatever you tell yourself that you believe. Almost the first words the great Buddha uttered were—"What you think, that you are, what you shall think, that you shall be." If it is true do not teach yourself that you are nothing, aye, that you cannot do anything unless you are helped by somebody who does not live here, who sits above the damp-clouds. The result will be that you will be more and more weakened everyday; the result will be "we are very impure, Lord, make us pure," and you will hypnotise yourselves that way into all sorts of vices. Aye, the Buddhists say that 90 per cent. of these vices that you see in every society are on account of this idea of a personal God, and becoming a dog before him, this awful idea of the human being that the end and aim of this expression of life, this wonderful expression ot life, is to become a dog. Says the Buddhst to the Vaishnavist, if your ideal, your aim and goal is to go to the place called *Vaikuntha* where God lives, and there stand before him with folded hands all through eternity, it is better to commit suicide than do that. The Buddhist may urge that that is why he is going to create annihilation, *Nirvāna*, to escape this. I am putting these ideas before you as a Buddhist just for the time being, because now-a-days all these Advaitic ideas are said to make you immoral, and I am trying to tell you how the other side looks. Let us see both sides boldly and bravely. We have seen first of all that this cannot be proved, the idea of personal God creating the world; is there any child that can believe this to-day? Because a *kumbhakāra* creates a *ghata*, therefore a God created the world. If this is so, then your *kumbhakāra* is a God also, and if any one tells you that he acts without head and hands you may take

him to a lunatic asylum. Has ever your God, the Creator of the world, personal God and all that, to whom you can cry all your life, helped you, and what help have you got? is the next challenge from modern science. They will prove that any help you have got could have been got by your own exertions and better still, you need not have spent your energy in that crying, you could have done it better without that weeping and crying at all. And we have seen that along with this idea of a Personal God comes tyranny and priestcraft. Tyranny and priestcraft have been everywhere where this idea existed, and until the lie is knocked on the haed, say the Buddhists, tyranny will not cease. So long as man thinks he has to cower before another strong being, there will be priests to claim rights and privileges and to make men cower before them, these poor men will continue to ask a priest to stand as interceders for them. You may knock the Brahmin on the head, but mark me that those who do so will stand in their place, and will be worse, because these have a certain amount of generosity in them, and these upstarts are the worst of tyrannisers always. If a beggar gets wealth, he thinks the whole world is a bit of straw. So these priests there will be, so long as this personal God idea will be, and it will be impossible to think of any great morality in society. Priestcraft and tyranny will go hand in hand, and why was it invented? Because some strong men in old times got people in their hands and said you must obey us or we will destroy you. That was the long and short of it—*Sabhayam vajramudyatam.*

It is the idea of the thunderer, who kills every one who does not obey him, and so on. Next the Buddhist says you have been so rational up to this that you say that everything is the result of the law of *karma*. You all believe in an infinity of souls, and that souls are without birth or

death, and this infinity of souls and the belief in the law of *karma*, is perfect logic no doubt. There cannot be a cause without an effect, the present must have had its cause in the past, and will have its effect in the future. The Hindu says the *karma* is *jada* and not *chaitanya*, therefore some *chaitanya* is necessary to bring this cause to fruition. Is it that *chaitanya* is necessary to bring the plant to fruition? If I add water and plant the seed, no *chaitanya* is necessary. You may say there was some original *chaitanya*, but the souls themselves were the *chaitanya*, none else is necessary. If human souls have it too, what necessity is there for a God, as the Jains say, who believe in souls, unlike the Buddhists, and do not believe in God. Where are you logical, where are you moral? And when you try to criticise that Advaitism will make for immorality, just read a little of what has been done in India by Dualistic sects, and what has been brought before law courts. If there have been twenty thousand Advaitist blackguards, there will be twenty thousand Dvaitist blackguards, Generally speaking, there will be more Dvaitist blackguards, because it takes a better type of mind to understand it [Advaitism], and they can scarcely be frightened into anything. What stands for you then? There is no help out of the clutches of the Buddhist. You may quote the Vedas, but he does not believe in them. He will say, "my *Tripitakas* say no, and they are without beginning or end, not even written by Buddha, for Buddha says he is only reciting them; they are eternal," And he adds that yours are wrong, ours are the true Vedas, yours are manufactured by the Brahmin priests, out with them. How do you escape?

Metaphysics of Buddha criticised.

Here is the way to get out. Take up the first objection, the metaphysical one, that substance and qualities are different. Says the Advaitist they are not. There is

no difference between substance and qualities. You know the old illustration, how the rope is taken for the snake, and when you see the snake you do not see the rope at all, the rope has vanished. Dividing the thing into substance and quality is a metaphysical something in the brains of philsophers, never can there be an effect outside. You see substance if you are an ordinary man, and qualities if you are a great *yogi*, but you never see both at the same time. So Buddhists, your quarrel about substance and qualities has been but a miscalculation which does not stand in fact. But, if the substance is unqualified, there can only be one. If you take qualities off from the soul, and show that these qualities are in the mind, really superimposed on the soul, then there can never be two souls, for it is qualification that makes the difference between one soul and another. How do you know that one soul is different from the other? Owing to certain differentiating marks, certain qualities. And where qualities do not exist how can there be differentiation? Therefore there are not two souls, there is but one, and your *Paramātman* is unnecessary, it is this very soul. That one is called *Paramātman*, that very one is called *jivātman*, and so on, and you Dualists, such as Sānkhya and others, who say that the soul is omnipresent, *vibhu*, how can there be two infinites? There can be only one. What else? This one is the one infinite *Ātman*, everything else is its manifestation. There the Buddhist stops, but there it does not end. The Advaitist position is not like weak positions, only one of criticism. The advaitist criticises others when they come too near him, just throws them away; that is all, but he propounds his own position. He is the only one that criticises, and does not stop with criticism and showing books. Here you are. You say the universe is a thing of continuous motion. In *vyashti* everything is moving, you

are moving, the table is moving, motion everywhere, *samsāra* ; continuous motion, it is *jagat*. Therefore there cannot be an individuality in this *jagàt*, because individuality, means that which does not change, there cannot be any changeful individuality, it is a contradiction in terms. There is no such a thing as individuality in this little world of ours, the *jagat*. Thought and feeling, mind and body, beasts and animals and so on, are in a continuous state of flux. But suppose you take the universe as a unit whole ; can it change or move ? Certainly not. Motion is possible in comparison with something which is a little less in motion, or entirely motionless. The universe as a whole, therefore, is motionless, unchangeable. You are, therefore, an individual then and then alone, when you are the whole of it, when "I am the universe." That is why the Vedāntist says that so long as there are two, fear does not cease. It is only when one does not see another, does not feel another, it is only one, then alone death ceases, then alone death vanishes, then alone *samsāra* vanishes. Advaita teaches us therefore that man is individual in being universal, and in not being particular. You are immortal only when you are the whole. You are fearless and deathless when you are the universe, and then that which you call the universe is the same that you call God, the same that you are existent, the same that you are the whole. It is the one undivided existence which is taken to be as we see it by people having the same state of mind as we have, looking upon this universe as we see it, suns, and moons, and so on. People who have done a little better *karma*, and get another state of mind, when they die look upon it as *svarga*, and see Indras and so forth. People still higher will see it, the very same thing as *Brahma Loka*, and the perfect ones will neither see the earth nor the heavens, nor any *loka* at all. This universe will have vanished, and

Brahman will be in its stead.

Can we know this Brahman ? I have told you of the painting of the infinite in the Samhita. Here we shall find another side taken, the infinite internal. That was the infinite of the muscles. Here we shall have the infinite of thought. There the infinite was attempted to be painted in language positive ; here that language failed, and the attempt has been to paint it in language negative. Here is this universe, and even admitting that it is Brahman, can we know it ? No ! No ! You must understand this one thing again very clearly. Again and again this doubt will come to you, if this is Brahman, how can we know it ? *Vijnātāramare kena vijāniyāt.* "By what, O Maitreyi, the knower can be known ; how can the knower be known ?" The eyes see everything ; can they see themselves ? They cannot, because the very fact of knowledge is a degradation. Children of Aryas, you must remember this, for herein lies a big story. All the Western temptations that come to you have their metaphysical basis on that one thing, there is nothing higher than sense-knowledge. In the East, we say in our Vedas that this knowledge is lower than the thing itself, because it is always a limitation. When you want to know a thing, it immediately becomes limited by your mind. They say, refer back to that instance of the oyster making pearls and see how knowledge is limitation, gathering a thing, bringing it into consciousness, and not knowing it as a whole. This is true about all knowledge, and can you do that to the infinite ? Can you do that to Him who is the substance of all knowledge, Him who is the *Sākshi*, the witness, without which you cannot have any knowledge, Him who has no qualities, who is the witness of the whole universe, the witness in our own souls ? How can you know Him ? By what means can you bind Him up ? Everything, the whole universe, is such a false

What is knowledge ?

How can the Atman be known.

attempt. As it were this infinite *Ātman* is trying to see his own face, and all the animals, from the lowest to the highest of gods, are like so many mirrors to reflect himself in, and he is taking up others, finding them insufficient, and so on, until in the human body he gets to know it is finite of the finite, all is finite, there cannot be any expression of the infinite in the finite. Then comes the retrograde march, and this is what is called renunciation, *vairāgya*. Back from the senses, back, do not go to the senses, is the watchword of *vairāgya* .This is the watchword of all morality, this is the watchword of all well-being, for you must remember that the universe begins in *tapasya*, in renunciation ; and as you go back and back, all the forms are being manifested before you, and they are left aside one after the other until you remain what you really are. This is *moksha*, or liberation.

This idea we have to understand.—*Vijnātāram kena vijāniyât.* "How to know the knower ;" the knower cannot be known, because if it were known it will not be the knower. If you look at your eyes in a reflecting mirror the reflection is no more your eyes, but something else, only a reflection. Then if this Soul, this universal, infinite being which you are, is only a witness, what good is it ? It cannot live, and move about, and enjoy the world, as we do. People cannot understand how the witness can enjoy. "Oh you Hindus have become quiescent, and good for nothing, through such a doctrine that you are witnesses." First of all, it is only the witness that can enjoy. If there is a *kusti*, who enjoys it, those who are playing, or those who are looking on outside ? The more and more you are the witness of anything in life, the more you enjoy it. And this is *ānandam*, and therefore infinite bliss can only be when you have become the witness of this universe, then alone you are a *mukta*. It is the witness alone that

can work without any desire, without any idea of going to heaven, without any idea of blame, without any idea of praise. The witness alone enjoys, and none else.

Ethics of Advaita

Coming to the moral aspect, there is one thing between the metaphysical and the moral aspect of Advaitism; it is the theory *māyā*. Everyone of these points in the Advaita system requires years to understand and months to tell. Therefore you will excuse me if I only just touch them *en passant*. This theory of *māyā* has been the most difficult thing to understand in all ages. Let me tell you in a few words that it is surely no theory, it is the combination of the three ideas *Deśa-kāla-nimitta*—Time, space, and causation—and which time and space and cause have been futher reduced into *nāma rūpa*. Suppose there is a wave in the ocean. The wave is distinct from the ocean only in its form and name, and these form and name cannot have any separate existence from the wave; they exist only with the wave. The wave may subside, but the same amount of water remains, even if the name and form that were on the wave vanish for ever. So this *māyā* is what makes the difference between me and you, between all animals and man, between gods and men. In fact, it is this *māyā* that causes the *A'tman* to be caught, as it were, in so many millions of beings, and this is only name and form. If you leave it alone, let name and form go, it vanishes for ever, and you are what you really are. This is *māyā*. It is again no theory, but a statement of facts. Just as the realist states that this world exists; what he means, the ignorant man, the realist, children and so forth, is that this table has an independent existence of its own, that it does not depend on the existence of anything else in the universe, and if this whole universe be destroyed and annihilated this table will remain as it is just now. A little knowledge shows you that cannot be. Everything

Maya

here in the sense world is dependent and inter-dependent, relative and co-relative, the existence of one depending on the other. There are three steps, therefore in our knowledge of things; the first is that each thing is individual, and separate from every other; and the next step is to find that there is a relation and co-relation between all things; and the next is that there is only one thing which we see as many. The first idea of God of the ignorant is that this God is somewhere outside of the universe, that is to say, the conception of God is extremely human; just he does what a man does, only on a bigger scale. And we have seen how that God is proved in a few words to be unreasonable and insufficient. And the next idea is the idea of a power we see manifested everywhere. This is the real personal God we get in the *Chandi*, but, mark me, not a God that you make the reservoir of all good qualities only. You cannot have two Gods, God and Satan; you must have only one, and dare to call Him good and bad, but have only one, and take the logical consequences.

1. Extra-Cosmic God

2. Cosmic Force

"Thus we salute Thee, Oh Goddess, who lives in every being as peace; who lives in all beings as purity." At the same time we must take the whole consequence of it. "All this bliss, oh Gārgi, wherever there is bliss there is a portion of Thee." You may use it how you like. In this light before me you may try to give a poor man a hundred rupees, and another man will forge your name, but the light will be the same for both. This is the second stage; and the third is that the God is neither outside nature nor inside nature, but God and nature and soul and universe are all convertible terms. You never see two things; it is your metaphysical words that have deluded you. You assume that you are a body and have a soul, and that you are both together. How can that be? Try in your own mind. If there is a *yogi* among you, he thinks he himself

3. Absolute oneness of all.

is *chaitanya*, the body has vanished. If ordinary man, he thinks of himself as a body; the idea of spirit has vanished; but because the metaphysical ideas exist that man has a body and a soul and all these things, you think they are all simultaneously there. Onething at a time. Do not talk of God when you see matter; you see the effect and the effect alone, and the cause you cannot see, and the moment you can see the cause the effect will have vanished. Where is this world, and who has taken it off?

"One that is formless and limitless, beyond all compare, beyond all qualities, Oh sage, oh learned man, such a Brahman will shine in your heart in *samādhi*"

"Where all the changes of nature cease for ever, thought beyond all thoughts, whom the Vedas declare, who is the essence in what we call our existence, such a Brahman will manifest himself in you in *samādhi*"

"Beyond all birth and death, the Infinite one, incomparable, like the whole universe deluged in water in *mahāpralaya*, water above, water beneath, water on all sides, and on the face of that water not a wave, not a ripple, silent and calm, all visions have died out, all fights and quarrels and the war of fools and saints have ceased for ever; such a Brahman will shine in your hearts in *samādhi*." That also comes, and when that comes the world has vanished.

We have seen this, that this Brahman, this reality is unknown and unknowable, not in the sense of the agnostic, but because to know him would be a blasphemy, because you are it already. We have also seen that this Brahman is not this table and yet this table. Take off the name and form, and whatever is reality is He. He is the reality in everything.

"Thou art in the woman, thou the man, thou the young man walking in the pride of youth, thou the old man

tottering on his stick, thou art all in all, in every thing, and I am thee, I am thee." That is the theme of Advaitism. A few words more. Herein lies, we find, the explanation of the essence of things. We have seen how here alone we can take a firm stand against all the onrush of logic and scientific knowledge and so forth. Here at last reason has a firm foundation, and, at the same time, the Indian Vedāntist does not curse the preceding steps; he looks back and he blesses them, and he knows that they were true, only wrongly perceived, and wrongly stated. They were the same things, only seen through the glass of *māyā*, distorted, it may be, yet truth, and nothing but truth. The same God whom the ignorant man saw outside nature, the same whom the little-knowing man saw was interpenetrating the universe, and the same whom the sage realises as his own self, and the whole universe itself, all are the one and the same being, the same entity seen from different standpoints of view, seen through different glasses of *māyā*, perceived by different minds, and all the difference was caused by that. Not only so, but one must lead to the other. What is the difference between science and common knowledge? Go out into one of these streets, and if something is happening, there ask one of the *gonwars* (boors) there. It is ten to one that he will tell you it is a ghost causing the phenomenon. He is always going after ghosts and spirits outside, because it is the nature of ignorance to seek for causes outside of effects. If a stone falls it has been thrown by a devil or a ghost, says the ignorant man, and the scientific man says it is the law of nature, the law of gravitation.

The one appears many through Maya.

Advaitism is scientific religion

What is the fight between science and religion everywhere? Religions are encumbered with such a mass of explanations which are outside—one angel is in charge of the sun, another of the moon, and so on *ad infinitum*,

and every change is caused by a ghost, the one common thing of which is that they are all outside the thing; and science means that the cause of a thing is sought out by the nature of the thing itself. As bit by bit science is progressing, it has taken this explanation out of the hands of ghosts and demons, and therefore Advaitism is the most scientific religion. This universe has not been created by any outside God, nor is it the work of any outside genius, self-created, self-dissolved, self-manifesting, one infinite existence, the Brahman, *Tat twamasi*,—O Svetaketu, "Thou that art." Thus you see that this, and this alone, none else, can be the only scientific religion, and with all the prattle about science that is going on daily at the present time in modern half-educated India, with all the talk about rationalism and reason that I hear every day, I expect that whole sects of you will come over and dare to be Advaitists, and dare to preach it to the world in the words of Buddha, "for the good of many, for the happiness of many." If you do not I take you for cowards. If your cowardice has existence, if your fear is your excuse, allow the same liberty unto others, do not try to break up the poor idol-worshipper, do not try to call him a devil, do not go about preaching unto every man that does not agree entirely with you; know first that you are cowards yourselves, and if society frightens you, if your own superstitions of the past frighten you so much, how much more will these superstitions frighten them and bind them down who are ignorant. That is the Advaitist position. Have mercy on others. Would to God that the whole world were Advaitists to-morrow, not only in theory, but in realisation; but if that cannot be, let us do the next best thing, take them all by the hands, lead them always step by step just as they can go, and know that every step in all religious growth in India has been progressive. It is not from bad to good,

but from good to better.

Advaita alone gives the true sanction for morality.

Something more has to be told about the moral relation. Our boys blithely talk now-a-days, they learn from somebody—Lord knows from whom—that Advaitists will make people all immoral, because if we are all one and all God, we need not be moral at all. In the first place, that is the argument of the brute, who can only be kept down by the whip. If you are such a brute commit suicide first, rather than be such human beings, if they are to be kept down by the whip. If the whip goes away you will all be demons! You ought all to be just killed here if such is the case; there is no help for you; you must always be living under this whip and rod, and there is no salvation, no escape for you. In the second place this and this alone explains morality. Every religion preaches that the essence of all morality is to do good unto others. And why? Be unselfish. And why? Some god has said it. He is not for me. Some texts have told it. Let them all tell it; that is nothing to me; let them all tell it. And if they do, what is it? Each one for himself, and somebody for the hindermost, that is all the morality in the world, at least with many. What is the reason why I should be moral? You cannot explain it except when you come to know.

"He who sees everyone in himself, and himself in everyone, thus seeing the same God living in all in the same manner, the sage no more kills the self by the self." Know through Advaita that whomever you hurt you hurt yourself; they are all you. Whether you know it or not, through all hands you work, through all feet you move, you are the king enjoying in the palace, you are the beggar leading that miserable existence in the street, you are in the ignorant as well as in the learned, you are in the man who is weak, and you are in the strong; know this and

be sympathetic. And that is why we must not hurt others. That is even why I do not care whether I have got to starve, because there will be millions of mouths eating at the same time, and they are all mine. Therefore I should not care what becomes of me and mine, for the whole universe is mine, I am enjoying all the bliss at the same time; and who can kill me, and the universe? Herein Advaita alone is morality. The others teach it, but cannot give you its reason. Then so far about explanation.

What is the gain? This is to be heard first.—*S'rotavyo mantavyo nididhyāsitavyah.* Take off that veil of hypnotism which you have cast upon the world, send not out thoughts and words of weakness unto humanity. Know that all sins and all evils can be summed up into that one word weakness. It is weakness that is the motive power in all evil doing; it is weakness that is the motive power in all wrong acts; it is weakness that makes men do what they ought not to do; it is weakness that makes them manifest as they are not really. Let them all know what they are; let them tell it day and night what they are. *Soham*—Let them suck it with their mothers' milk, this idea of strength—I am He, I am He. And then let them think of it, and out of that thought, out of that heart will proceed works such as the world has never seen. What has to be done? Aye, this Advaitism is said by some to be impracticable; that is to say, it is not yet manifesting itself on the material plane. To a certain extent it is true, for, remember the saying of the Vedas—*Omityekāksharam Brahma Omityekāksharam param* "Om, this is the great secret; Om, this is the greatest possession; he who knows the secret of this Om, whatever he desires that he gets." Aye, therefore first know the secret of this Om, that you are the Om; know the

Advaita is strength-giving

secret of this *Tattwam asi*, and then and then alone, whatever you want shall come to you. If you want to be great materially, believe that you are so. I may be a little bubble, and you may be a wave mountain-high, but know that for both of us the infinite ocean is the back-ground, the infinite God is our magazine of power and strength, and we can draw as much as we like, both of us, the bubble and you the mountain-high wave. Believe therefore in yourselves. The secret of Advaita is—Believe in yourselves first, and then believe in anything else. In the history of the world, you will find that only those nations that have believed in themselves have become great and strong. In the history of each nation, you will always find that individuals that have believed in themselves have become great and strong. Here, in this India, came an Englishman, who was only a clerk, and for want of funds and other reasons he tried to blow his brains out twice, and when he failed he believed in himself that he was born to do great things, and that man became Lord Clive, the founder of the Empire. If he had believed the *padres* and gone crawling all his life—"Oh Lord I am weak, and I am low"—where would he have been? In a lunatic asylum. They have made lunatics of you with these evil teachings. I have seen all the world over the bad effects of these weak teachings of humility, destroying the human race. Our children are brought up in this way, and is it a wonder that they become semi-lunatics as they are?

It asks you to believe in yourselves.

This is the secret of power.

Bring Advaita down to the masses.

This is on the practical side. Believe, therefore, in yourselves, and if you want material wealth work it out; it will come to you. If you want to be intellectual let it work out on the intellectual plane, and intellectual giants you shall be. And if you want to attain to freedom let it work out on the spiritual plane, and Gods you shall be. "Enter into *Nirvāna*, the blissful." The defect was here;

so long the Advaita has only been worked out on the spiritual plane, and that was all ; now the time has come when you have to make it practical. It shall no more be a *Rahasya*, a secret, it shall no more live with monks in caves and forests, and in the Himalayas ; it must come down to the daily, everyday life of the people ; it shall be worked out in the palace of the king, in the cave of the recluse, it shall be worked out in the cottage of the poor, by the beggar in the street, everywhere, anywhere it can be worked out. For is not the Gītā with us—*Svalpamapyasya dharmasya irāyate mahato bhayāt?* Therefore do not fear whether you are a woman or a Sudra, or anything, for this religion is so great, says Lord Krishna, that even the least done brings a great amount of good. Therefore, children of the Aryans, do not sit idle, awake and arise, and stop not till the goal is reached. The time has come when this Advaita is to be worked out practically. Let us bring it down from heaven unto the earth ; this is the present dispensation. Aye, the voices of our forefathers of old are telling us to stop—stop there, my children. Let your teachings come down lower and lower until they have permeated the world, till they have entered into every pore of society, till they have become the common property of everybody, till they have become part and parcel of our lives, till they have entered into our veins and tingle with every drop of blood there. Aye, you may be astonished to hear, but as practical Vedāntists the Europeans are better than we are. I used to stand on the sea-side of New York, and look at the emigrants coming from different countries, crushed, down-trodden, hopeless, with a little bundle of clothes all their possession, their clothes all in rags, unable to look a man in the face ; if they saw a policeman they were afraid and tried to get to the other side of the footpath. And, mark you, in six months those

Work it out practically. This is the new Dispensation.

Europeans & practical Vedantists

very men were walking erect, well clothed, looking everybody in the face; and what makes this wonderful difference? Say this man comes from Armenia, or anywhere else where he was crushed down beyond all recognition, where everybody told him he was a born slave, and born to remain in his low state all his life, and the least move he made they would crush him out. There everything told him "Slave; you are a slave, remain there. Hopeless you were born, hopeless remain." Even the very air murmured round him, "There is no hope for you, hopeless and a slave remain;" where the strong man crushed the life out of him. And when he landed in the streets of New York he found a gentleman, well-dressed, shaking him by the hand; it made no difference that the one was in rags and the other well clad. He went a step further and saw a restaurant, that there were gentlemen dining at a table, and he was asked to take a seat at the corner of the same table. He went about, and found a new life, that there was a place where he was a man among men. Perhaps he went to Washington, shook hands with the President of the United States, and perhaps there he saw men coming from distant villages, peasants, and ill-clad, all shaking hands with the President. Then the veil of *māyā* slipped away from him. He is Brahman, who has been hypnotised into slavery and weakness, once more awake, and he rises up and finds himself a man in a world of men. Aye, in this country of ours, the very birthplace of the Vedānta, our masses have been hypnotised for ages into that very state. To touch them is pollution; to sit with them is pollution! Hopeless you were born; remain hopeless; and the result is that they have been sinking, sinking, sinking, and have come to the last stage to which a human being can come. For what country is there in the world where man has to sleep with the cattle, and for this blame no body else, do

They have faith in themselves.

not commit the mistake of the ignorant. The effect is here and the cause is here too. We are to blame. Stand up, be bold, and take the blame on your own shoulders. Do not go about throwing mud at others; for all the faults you suffer you are the sole and only cause.

Build the nation on the solid foundation of renunciation, and love.

Young men of Lahore, understand this, therefore, this great sin, hereditary and national, is on your shoulders. There is no hope for us. You may make thousands of societies, twenty thousand political assemblages, fifty thousand institutions. These will be of no use until there is that sympathy, that love, that heart, that thinks for all, until Buddha's heart comes once more into India, until the words of Lord Krishna are brought to their political use there is no hope for us. You go on imitating the Europeans and their societies and their assemblages, but let me tell you a story, a fact that I saw with my own eyes. A company of Burmans was taken over to London by some persons here, who turned out to be Eurasians. They exhibited these people in London, took all the money, and then took these Burmans over to the Continent, and left them there for good or evil. These poor people did not know any word of any European language, but the English Consul in Austria sent them over to London. They were helpless in London, without knowing anyone. But an English lady got to know of them, took these foreigners from Burmah into her own house, gave them her own clothes, her bed, and everything, and then sent the news to the newspapers. And, mark you, the next day the whole nation was, as it were, roused. Money poured in and these people were helped out and sent back to Burmah. On this sort of sympathy are based all their political and other institutions; it is the rock foundation of love, for themselves at least. They may not love the world; they may be enemies all round, but in that country, it goes without saying, there is

this great love for their own people, for truth and and justice and charity to the stranger at the door. I would be the most ungrateful man if I did not always tell you how wonderfully and how hospitably I was received in every country in the West. Where is the heart here to build upon? No sooner do we start a little joint-stock company than we cheat each other, and the whole thing comes down with a crash. You talk of imitating them, and building as big a nation as they have. But where are the foundations? Ours are only sand, and therefore the building comes down with a crash in no time. Therefore, young men of Lahore, raise once more that wonderful banner of Advaita, for on no other ground can you have that wonderful love, until you see that the same Lord is present in the same manner everywhere; unfurl that banner of love. "Arise, awake and stop not till the goal is reached." Arise, arise once more, for nothing can be done without renunciation. If you want to help others, your own self must go. Aye, in the words of the Christians—you cannot serve God and mammon at the same time. *Vairāgya*—your ancestors gave up the world for doing great things. At the present time there are men who give up the world to help their own salvation. Throw away every thing, even your own salvation, and go and help others. Aye, you are always talking bold words, but here is practical Vedānta before you. Give up this little life of yours. What matters if you die of starvation, you and I and thousands like us, so long as this nation lives. The nation is sinking, the curse of unnumbered millions is on our heads to whom we have been giving ditch-water to drink when they have been dying of thirst and when the perennial river of water was flowing past, the unnumbered millions whom we have allowed to starve at sight of plenty, the unnumbered millions to whom we have talked of Advaita and hated with

all our strength, the unnumbered millions against whom we have invented the doctrines of *Lokachāra*, to whom we have talked theoretically that all are the same, and all are the same Lord, without even an ounce of practice. "Yet, my friends, it must only be in the mind; never in practice!" Aye, wipe off this blot. "Arise and awake." What matters it if this little life goes; everyone has got to die, the saint or the sinner, the rich or the poor. The body never remains for anyone. Arise and awake and be perfectly sincere. Our insincerity in India is awful; what we want is character, that steadiness and character that make a man cling on to a thing like grim death.

Nindantu nītinipunā janā yadivā stuvantu.

"Let the sages blame or let them praise, let Lakshmi come to-day, let her go away, let death come just now, or in a hundred years; he indeed is the sage who does not make one false step from the path of right." Arise and awake, for the time is passing away when all our energies will be frittered away in vain talking. Arise and awake, let minor things and quarrels over little details and fights over little doctrines be thrown aside, for here is the greatest of all works, here are the sinking millions. Mark, when the Mahommedans first came into India there were 60 millions of Hindus here: to-day there are less than 20 millions. Every day they will become less and less, till the whole disappear. Let them disappear, but with them will disappear the marvellous ideas, with all their defects and all their misrepresentations of which they still stand as representatives. And with them will disappear this marvellous Advaita, the crested jewel of all spiritual thought. Therefore, arise, awake, and with all your hands stretched out to protect the spirituality of the world. And first of all work it out for your own country. What we want is not so much spirituality as a little of bringing down

of the Advaita into the material world, first bread and then religion. We stuff them too much with religion, when the poor fellows have been starving. No dogmas will satisfy the craving of hunger. There are two curses here, first our weakness, secondly our hatred, our dried-up hearts. You may talk doctrines by the millions, you may have sects by the hundreds of millions; aye, but it is nothing until you have the heart to feel, feel for them as your Veda teaches you, till you find they are parts of your own bodies, till you and they, the poor and the rich, the saint and the sinner, all are parts of one Infinite whole which you call Brahman.

Give up weakness and hatred.

Gentlemen, thus I have tried to place before you only a few of the most brilliant points of the Advaita system, and now the time has come when it should be carried out into practice, not only in this country but everywhere. Modern Science and its sledge hammer blows are pulverising into powder the porcelain foundations of all Dualistic religions everywhere. Not only here are the Dualists torturing texts till they will extend no longer, for texts are not India-rubber, it is not only here that they are trying to get into the nooks and corners to protect themselves, it is still more so in Europe and America. And even there something of this idea will have to go from India. It has already got there. It will have to increase and increase, and to save their civilisations too. For, in the West, the old order of things is vanishing, giving way to a new order of things, which is the worship of gold, the worship of Mammon. Thus this old crude system of religion was better than the modern system of religion, namely, competition and gold. No nation, however strong, can stand on such foundations, and the history of the world tells us that all that had similar foundations are dead and gone. In the first place we have to stop the in-coming of such a wave

Dualism may got before science.

in India. Therefore preach the Advaita to every one, so that religion may withstand the shock of modern science. Not only so, you will have to help others ; your thought will help out Europe and America. But above all, let me once more remind you that here is practical work, and the first part of that is to go down to the sinking millions of India. Take them by the hand, remembering the words of Lord Krishna :—

Advaita is firm. Preach it.

"Even in this life they have conquered heaven whose minds are firm fixed in this sameness, for God is pure and the same to all ; therefore such are said to be living in God."

———:o:———

THE COMMON BASES OF HINDUISM.

THE SWAMI SPOKE AS FOLLOWS :—

This is the land which is held to be the holiest even in holy Āryāvarta ; this is the Brahmāvarta of which our great Manu speaks. This is the land from whence arose that mighty aspiration after the spirit, aye, which in times to come, as history shows, was to deluge the world. This is the land where, like its mighty rivers, spiritual aspirations have arisen and joined their srength till they travelled over the length and breadth of the world, and declared themselves with a voice of thunder. This is the land which had first to bear the brunt in all inroads and invasions into India; this heroic land had first to bare its bosom to every onslaught of outer barbarians into Āryāvarta. This is the land which, after all its sufferings, has not yet entirely lost its glory and its strength. Here it was that in latter times the mild Nānak preached his marvellous love for the world. Here it was that his broad heart was opened, and his arms outstretched to embrace the whole world, not only of Hindus, but

Holy land of the Aryans

of Mahommedans too. Here it was that one of the last and one of the most glorious of our race, Guru Govind Singh after shedding his blood, and that of his dearest and nearest, for the cause of religion, even when deserted by those for whom this blood was shed, retired into the South to die the wounded lion struck to the core, and without a word of curse on his country; without a single word of murmur, disappeared. Here in this ancient land or ours, children of the land of five rivers, I stand before you, not as a teacher—for I know very little to teach, but as one who has come from the East to exchange words of greeting with the brothers of the West, to compare notes. Here am I, not to find ont differences that exist among us, but to find where we agree. Here am I trying to understand on what ground we may always remain brothers, upon what foundations the voice that has spoken from eternity will become stronger and stronger as it grows. Here am I trying to propose unto you something of constructive work and not destructive. For criticism the days are past, and we are waiting for constructive work. The world needs, at times, criticisms, even fierce ones; but that is only for a time and the work for eternity is progress and construction, and not criticism and destruction. For the last hundred years or so there has been a flood of criticism all over this land of ours, where the full play of Western Science has been let loose upon all the dark spots, and the corners and the holes become much more prominent than anything else. Naturally enough there arose mighty intellects all over the land, great and glorious, with the love of truth and justice in their hearts; in their hearts, after all, the love of their country, and above all with intense love for their religion and their God; and because these mighty souls felt so deeply, because they loved so deeply, they criticised everything they thought was wrong. Glory unto these

mighty spirits of the past; they have done so much good; but the voice of the present day is coming telling us "enough," there has been enough of criticism, there has been enough of fault finding, the time has come for the rebuilding, the reconstructing, the time has come for us to gather all our scattered forces, to concentrate them into one focus, and through that to land the nation on its onward march, which for centuries almost, has been stopped. The house has been cleansed; let it be inhabited anew. The road has been cleared: march ahead, children of the Āryas.

The object of Swami's visit.

Gentlemen, this is the motive that brings me before you and, at the start, I may declare to you that I belong to no party and no sect. They are all great and glorious to me, I love them all, and all my life I have been attempting to find what is good and true in them. Therefore it is my proposal to-night to bring before you points where we are agreed, to find out a way, if we can, a groend of agreement; and if through the grace of the Lord such a state of things be possible let us take it up, and from theory bring it out into practice. We are Hindus. I do not use the word Hindu in any bad sense at all, nor do I agree with those that think there is any bad meaning to it. In old times it simply meant people who lived on the other side of the Indus, to-day a good many may have put a bad interpretation on it among those who hate us, but names are nothing. Upon us depends whether the name Hindu will stand for everything that is glorious, everything that is spiritual. or whether it will remain a name of opprobrium, one designating the down-trodden, the worthless, the heathen. If at present the word Hindu means anything bad, never mind, by our action let us be ready to show that this is the highest word that any language can invent. It has been one of the principles of my life not to be ashamed of my own ancestors. I am one of the proudest men

ever born, but let me tell you frankly it is not for myself, but on account of my ancestry. The more I have studied the past, the more I have looked back, more and more has this pride come to me, and it has given me the strength and courage of conviction, raised me up from the dust of the earth, and set me working out that great plan laid out by those great ancestors of ours. Children of those ancient Aryans, through the grace of the Lord may you have the same pride, may that faith in your ancestors come into your blood, may it become a part and parcel of your lives, may it work towards the salvation of the world.

National individuality

Gentlemen, before trying to find out the precise point where we are all agreed, the common ground of our national life, one thing we must remember. Just as there is an individuality in every man, so there is a national individuality. As one man differs from another in certain particulars, in certain characteristics of his own, so one race differs from another in certain other characteristics, and just as it is the mission of every man to fulfil a certain purpose in nature, just as it is a particular line set out for him by his own past *Karma*, so it is with nations—each nation has a destiny to fulfil, each nation has a message to deliver, each nation has a mission to accomplish. Therefore, from the very start, we must have to understand the mission of our own race, the destiny it has to fulfil, the place it has got to occupy in the march of nations, the note which it has to contribute unto the harmony of races. In our country, when children, we hear stories how that some serpents have jewels in their heads, and whatever one may do with a serpent, so long as the jewel is there, the serpent cannot be killed. We hear stories of giants and ogres which had souls living in certain little birds, and so long as the bird was safe, there was no power on earth to kill these giants, you might hack them to pieces, do what you liked, the giant could not die. So

with nations, there is a certain point where the life of a nation unites, where is the nationality of the nation, and until that is touched that nation cannot die. In the light of this we can understand the most marvellous phenomenon that the history of the world has ever known. Wave after wave of barbarian conquest has rolled over this devoted land of ours. Allah Akbar has rent the skies for hundreds of years, and nobody knew what moment would be his last. Here it was, on this land, the most suffering and the most subjugated of all the historic lands of the world. Yet we stand practically the same race, ready to face difficulties again, and not only so, of late the signs are that we are not only strong again, but ready to go out; for the sign of life is expansion. Find we to-day that our ideas and thoughts are no more cooped up within the bounds of this India of ours, but, whether we will it or not, they are marching outside, filtering into the literature of nations, taking their place among nations, and in some even getting a commanding, dictatorial position. Behind this we find the explanation that the great contribution to the sum-total of the world's progress from India is the greatest, the noblest, the sublimest theme that can occupy the mind of men—it is philosophy and spirituality. Our ancestors tried many other things; they, like all the rest, first went to bring out the secrets of external Nature, as we all know, and with their gigantic brains that marvellous race could have done miracles in that line of which the world yet cannot dream, but they gave it up for something higher, something better rings out from the pages of the Vedas.—"That science is the greatest which makes us know Him who never changes." The science of this nature, changeful, evanescent, the world of death, of woe, of misery, may be great, great indeed; the science of Him who changes not, the Blissful One, where alone is peace, where alone is life eternal,

where alone is perfection, where alone all misery ceases according to our ancestors was the sublimest science of all. After all, sciences that can give us only bread and clothes and power over our fellowmen, sciences that can only teach us how to conquer our fellow-beings, to rule over them, which teach the strong to domineer over the weak, they could have discovered, but praise be unto the Lord they caught at once the other side, grander, infinitely higher, infinitely more blissful, till it has become the national characteristic, till it has come down unto us, inherited from father to son for thousands of years, till it his become a part and parcel of us, till it tingles in every drop of blood that runs through our veins, till it has become our own second nature, till the name of religion and Hindu have become one. This is the national characteristic, and this cannot be touched. Barbarians with sword and fire, barbarians bringing barbarous religions, could not one of them touch the core, not one could touch the jewel, not one had the power to kill the bird which the soul of the race inhabited. This, therefore, is the vitality of the race, and so long as that remains there is no power under the sun that can kill the race. All the tortures or the miseries of the world will pass over us without hurting us, and we shall come out of the flames like Prahlād, so long as we hold on to this grandest of all our inheritances, spirituality. If a Hindu is not spiritual I do not call him a Hindu. In other countries a man may be political first, and then he may have a little religion, but here in India the first duty and the foremost of all our lives is to be spiritual first, and then, if you have time, let other things come. Bearing this in mind we shall be in a better position to understand why, for our national welfare, as it was in days of yore, so it is at the present day, and so it will always be, that we first must seek out all the spiritual forces of the race.

Religion

National union in India must be a gathering up of the scattered spiritual forces in India. A nation in India must be a union of those whose hearts beat the same spiritual tune.

Gentlemen, there have been sects enough in this country. There are sects enough, and there will be enough in the future, because this has been the peculiarity of our religion, that in abstract principles so much latitude has been given, that although afterwards so much detail has been worked out, all these details are the working out of principles broad as the skies above our heads, eternal as nature herself. Sects, therefore, as a matter of course, must exist here, but what need not exist is sectarian quarrel. Sects must be, but sectarianism need not. The world would not be the better for sectarianism, the world cannot move on without having sects. One man cannot do everything. The almost infinite mass of energy cannot be managed by a small number of people. Here at once we see the necessity that forced this division of labour upon us—the division into sects—for the use of the spiritual forces let sects there be, but is there any need that we should quarrel when our most ancient books declare that this differentiation is only apparent, that in spite of all these differences there is a thread of harmony, that beautiful unity, running through them all. Our most ancient books have declared: *Ekam sat viprā bahudhā vadanti.* "That which exists is one; sages call Him by various names." Therefore, if there are these sectarian struggles, if there are these fights among the different sects, if there is jealousy and hatred between the different sects, even in India the land where all sects have always been honoured, it is a shame on us who dare to call ourslves the descendants of those fathers.

Sectarianism bad

Gentlemen, there are certain great principles in which, I think, we are all one, whether Vaishnavites, Śaivites,

Śāktas or Gāṇapatas, whether belonging to the ancient Vedāntists, or the modern ones, whether belonging to the old rigid sects, or the modern reform ones—who so calls himself a Hindu, I think, believes in certain principles. Of course there is a difference in the interpretation, in the explanation, of these principles, and that difference should be there, and it should be allowed, for we are not in a position to bind every man down to our own position, it would be a sin, or to force every man to work out our own interpretation of things, and to live by our own methods. Gentlemen, perhaps all who are here will agree on the first point, that we believe the Vedas to be the enternal teachings of the secrets of Religion. We all believe that this holy literature is without beginning and without end, coeval with nature, which is without beginning and without end, and that all our religious differences, all our religious struggles must end when we come to touch the feet of that holy book; we are all agreed that this is the last court of appeal in all our spiritual differences. We may take different points of view as to what the Vedas are. There may be one sect which takes up one portion as more sacred than another, but that matters little so long as we say that we are all brothers in the Vedas, that it is out of these venerable, eternal, marvellous books, has come everything that we possess to-day, good, holy, and pure. Well, therefore, if we believe in all this, let this principle first of all be preached broadcast throughout the length and breadth of the land. If this be true, let the Vedas have that prominence which it always deserves, and which we all believe in; first then the Vedas. The second point we all believe in is God, a creating, a preserving power of the universe, and unto whom the whole universe periodically returns, to come out at other periods and manifest the wonderful phenomenon

Points of agreement among sects

1. The Vedas

2. God

called the universe. We may diffe as to our conception of God. One may believe in a God who is entirely personal, another may believe in a God who is personal and yet not human, and another may believe in a God who is entirely impersonal, and all may get their support from the Vedas. Still we are all believers in God; that is to say, that man who does not believe in a most marvellous infinite power, from which everything has come, in which everything lives, and to whom everything must in the end return, cannot be called a Hindu. If that be so, let us try to preach that idea broadcast again over the length and breadth of the land. Preach whatever conception you have to give, there is no difference, we are not going to fight over it but preach God; that is all we want. One idea may be better than another, but, mind you, not one of them is bad. One is good, another is better, and the other may be the best, but the word bad does not enter the category of our religion. Therefore Lord bless them all who preach the name of God in whatever form they like. The more He is preached, the better for this race. Let our children be brought up in this idea, let this idea ente the homes of the poorest and the lowest as well as of the richest and the highest, the idea of the name of God.

3. Eternality of nature and soul

Gentlemen, the third idea that I will present before you is, that, different from all other races of the world we do not believe that this world was created only so many thousand years ago, and is going to be destroyed eternally on a certain day. Nor do we believe that the human soul has been created along with this universe just out of nothing. Here is another point I think we are all able to agree upon. We believe in nature being without beginning and without end, only at psychological periods this gross material of the outer universe goes back to its finer

state thus to remain for a certain period, again to be projected outside, to manifest all this infinite panorama we call nature, and this wave-like motion is going on even before time began, through eternity, and will remain for an infinite period of time. Next, all Hindus believe that man is not only a gross material body, not only that within this there is the finer body of the mind, but there is something yet greater; for the body changes, so does the mind, but something beyond, the *Ātman*—I cannot translate the word to you, for any translation will be wrong—that there is something beyond even this fine body which is the *Ātman* of man, which has neither beginning nor end, which knows not what death is. And then this peculiarly different idea from all other races of men, that this *Ātman* inhabits body after body until there is no more interest for it to inhabit any bodies, and it becomes free, not to be born again. I refer to that theory of *Samsāra* and that theory of eternal souls of our Śāstras. This is another point where we all agree, whatever sect we may belong to. There may be differences as to the relation between this soul and God. According to one sect this soul may be eternally different from God, according to others it may be a spark of that infinite fire, according to others it may be one with that Infinite. It does not matter what our interpretation is, but so long as we hold on to the one basical belief that the soul is infinite, that this soul was never created, and therefore will never die, that it had to pass and evolve up to various bodies, till it attained perfection in the human one—we are all agreed. And then comes the most differentiating, the grandest, and the most wonderful discovery in the realms of spirituality that has ever been made. Some of you, perhaps, have remarked it already, those of you that have been studying Western thought, that there is another

radical difference severing at one stroke all that is Western from all that is Eastern. It is this, that we hold whether we are Śāktas or Sauras, whether we are Vaishnavites, even whether we are Bauddhas or Jainas, we all hold in India that the soul is by its nature pure and perfect, infinite in power and blessed. Only, according to the Dualist, this natural blissfulness of the soul has become contracted by past bad work and, through the grace of God, it is again going to open out and show its perfection: while according to the Monist, even this idea of contraction is a partial mistake, it is the veil of *Māyā* that causes us to think the soul has lost its powers, but the powers are there fully manifest. Whatever the difference may be, we come to the central core, and there is at once an adamantine difference between all that is Western and Eastern. The Eastern is looking inward for all that is great and good. When we worship, we close our eyes and try to find God within. The Western is looking up outside for his God. To the Westerns their religious books have been inspired, while with us our books have been expired, breath-like they came, the breath of God, out of the hearts of sages they sprang, the *Mantra-drashtās*, and so on. This is one great point to understand, and my friends, my brethern, let me tell you this is the one point we shall have to insist upon in the future. For I am firmly convinced, and I beg you to understand this one fact, no good comes out of the man who day and night thinks he is nobody. If a man day and night thinks he is miserable, low and nothing, nothing he becomes. If you say yea, yea I am, I am shall you be, and if you say I am not, think that you are not, day and night meditate upon the fact that you are nothing, aye, nothing shall you be. That is the great fact which you ought to remember. We are the children of the Almighty,

Soul, pure, perfect, and blissful by nature

we are sparks of the infinite, divine fire. How can we be nothings? We are everythings, ready to do everything, we can do everything, and man must do everything. This faith in themselves was in the hearts of our ancestors, this faith in themselves was the motive power that pushed them forward and forward in the march of civilisation, and if there has been degeneration, if there has been defect, mark my words, you will find that degradation to have started on the day our people lost this faith in themselves. Losing faith in one's self means losing faith in God. Do you believe in that Infinite, good Providence working in and through you? If you believe that this omnipresent one, the *Antahkarana*, is present in every atom, is through and through, *Ota-prota*, as the Sanskrit word goes, penetrating your body, mind and soul, how can you lose hearts? I may be a little bubble of water, and you may be a mountain high wave; never mind. The infinite ocean is the back-ground of me as well as of you. Mine is also that infinite ocean of life, of power, of spirituality, as well as it is yours. I am already joined, from my very birth, from the very fact of my life—I am in Yoga with that infinite life, and infinite goodness, and infinite power, as you are, mountain high though you may be. Therefore, my brethren, teach this life-saving, ennobling, great, grand doctrine to your children, even from their very birth. You need not teach them Advaitism; teach them Dvaitism, or any 'ism' you please, but we have seen this is a common 'ism' all through India, this marvellous doctrine of the soul, the perfection of the soul, is believed in. As says our great philosopher Kapila, if purity has not been the nature of the soul, it can never attain purity afterwards, for in anything that was not perfect, even if it attained to perfection, the perfection would go away again. If impurity is the nature of man,

then man will have to remain impure, even though he may be pure for five minutes. The time will come when this purity will wash out, pass away, and the old natural impurity have its sway once more. Therefore, say all our philosophers, good is our nature, perfection is our nature and not imperfection, and not impurity, and remember that. Remember the beautiful example of the great sage when he was dying, asking his mind to remember all his mighty deeds and all his mighty thoughts. I do not find that he was teaching his mind to remember all his weakness and all his follies. Follies there are, weakness there must be, but remember your real nature always, that is the only way to cure the weakness, that is the only way to cure the follies.

Gentlemen, it seems that these few religious points are common among all the various sects in India, and perhaps in future I may find that upon this common platform, conservative or liberal religionists, old type and new type may shake hands; but, above all, there is another thing to remember, and I am sorry we are forgetting from time to time that religion means realisation in India, and nothing short of that. *Religion is Realisation* "Believe in the doctrine and you are safe," can never be taught to us, for we do not believe in that; you are what you make yourselves. You are, by the grace of God and your own exertions, what you are. Mere believing in certain theories and doctrines will not help you much. The mighty word that came out from the sky of spirituality in India was *Anubhūti*, realisation, and ours are the only books which declare again and again: "This Lord is to be seen." Bold, brave words indeed, but true to their core, every bit of them; every sound, every vibration is true. Religion is to be realised, not only heard, it is not only that some doctrine should be learnt like a parrot. Not only is there intellectual assent; that is

nothing; but it must come into us. Aye, and therefore the greatest proof that we have of the existence of a God is not because our reason says so and so, but because God has been seen by the ancients as well as by the moderns. We believe in the soul not only because there are good reasons to prove its existence, but, above all, because there have been persons in India by the thousand of yore, there are tens yet, and there will be thousands in the future, who have and will realise, and see their own souls. And there is no salvation for man until he sees God, realises his own soul. Therefore, above all, let us understand this, and the more we understand it the less we shall have of sectarianism in India, for it is only that man who has realised God and seen Him, who is religious. In him the knots have been cut asunder, in him alone the doubts have subsided; he alone has become free from the fruits of action, who has seen Him who is nearest of the near and farthest of the far. Aye, we often mistake mere prattle for religious truth, mere intellectual perorations for great spiritual realisation, and then comes sectarianism, then comes fight. If we once understand that this realisation is the only religion, we shall look into our own hearts and find how far we are towards realising the truths of religion, then we shall understand that we ourselves are groping in darkness, and are leading others to grope in the same darkness, then we shall stop from sectarianism, quarrel and fight. Ask a man who wants to start a sectarian fight, "Have you seen God? Have you seen the *Ātman*? If you have not, what right have you to preach His name, you walking in darkness to lead me into the same darkness, the blind leading the blind both falling into the ditch?" Therefore, take more thought before you go and find fault with others. Take them through the same path to realisation till they struggle to see truth in their own hearts,

and as the broad, naked truth will be seen then they will find that wonderful blissfulness which marvellously enough has been uttered by every seer in India, by everyone who has realised the truth. Then words of love alone will come out of that heart, for it has already been touched by Him who is the essence of Love Himself. Then and then alone all sectarian quarrels will cease, and then we shall be in a position to understand, to bring to our hearts, to embrace, to intensely love the very word Hindu, and every bearer thereof. Mark me, then and then alone you are a Hindu, when the very name sends in you a galvanic shock of strength, then and then alone you are a Hindu when every man who bears the name, from any country, speaking our language or any other language, becomes the nearest and the dearest to you at once. Then and then alone you are a Hindu when the distress of anyone bearing that name comes to your heart and makes you feel as if your own son were in distress. Then and then alone you are a Hindu when you will be ready to bear everything from them, as the great example I have quoted at the beginning of this lecture, of your great Guru Govind Singh, driven out from this country, fighting against its oppressors, after having shed his own blood for the defence of the Hindu religion, after having seen his children in the battlefield, and seeing them killed—aye, this example of the great Guru, not sided with, left even by those for whose sake he was shedding his own blood and the blood of his own nearest and dearest, the wounded lion retired from the field calmly to die in the South, but not a word of curse left his lips against those who had ungratefully left him. Mark me, every one of you will have to be a Govind Singh, if you want to do good to your country. You may see thousands of defects in this man, but mark the Hindu blood. They are the first Gods you will have to worship, even if they do

Spirituality and love make the true Hindu.

everything to hurt you; even if everyone send out a curse, send you out words of love. If they drive you out, retire to die in silence like that mighty lion, like Govind Singh. Such a man is worthy the name of Hindu; such an ideal ought to be before us always. All our hatchets let us bury; send out this grand current of love all round. Let them talk of India's regeneration as they like; let me tell you as one who has been working—at least trying to work—all his life, there is no regeneration for India until you be spiritual. Not only so, but upon it depends the welfare of the whole world. For I must tell you frankly that the very foundations of Western civilisation have been shaken to their base. The mightiest buildings, if built upon the loose sand foundations of materialism, must come to grief one day, must totter to their destruction some day. The history of the world is our witness. Nation after nation has arisen, based its greatness upon materialism—man was all matter, it declared. Aye, in Western language, a man gives up the ghost, but in our language a man gives up his body. The Western man is a body first, and then he has a soul; with us a man is a soul and spirit, and he has a body. Therein lies a world of difference. All such civilisations, therefore, as have been based upon such sand foundations as material comfort and all that, have disappeared one after the other, after short lives, from the face of the world and the civilisation of India and the other nations that have stood at India's feet to listen and learn, namely, Japan and China, lives even to the present day, and there are signs even of revival among them. Their lives are like the phœnix, a thousand times destroyed, ready to spring up once more glorious. But a materialistic civilsation once dashed down, never can come up; that building once thrown down, is broken into pieces. Therefore have patience and wait, the future is in store for us.

Do not be in a hurry, do not go out to imitate anybody else. This is another great lesson we have to remember; imitation is not civilisation. I may deck myself out in a Raja's dress; will that make me a Raja? An ass in a lion's skin never makes a lion. Imitation, cowardly imitation, never makes for progress. At the same, it is the very sign of awful degradation in a man. Aye, when a man has begun to hate himself, then the last blow has come. When a man has begun to be ashamed of his ancestors, the end has come. Here am I, one of the least of the Hindu race, yet proud of my race, proud of my ancestors. I am proud to call myself a Hindu. I am proud that I am one of your unworthy servants. I am proud that I am a countryman of yours, you the descendants of the sages, you the descendants of the most glorious ancestors the world ever saw. Therefore have faith in yourselves be proud of your ancestors, instead of being ashamed of them. And do not imitate; do not imitate. Whenever you will lie under the thumbs of others, you will lose your own independence. If you are working, even in spiritual things under the dictation of others, slowly you will lose all faculty even of thought. Bring out of your own exertions what you have, but do not imitate, yet take what is good from others. We have to learn from others. But as you put the seed in the ground, and give it plenty of earth, and air, and water to feed upon, when the seed grows into the plant, and into the gigantic tree, does it become the earth, does it become the air, or does it become the water? It becomes the mighty plant, the mighty tree, after its own nature, having absorbed everything that was given to it. Let that be your position. We have indeed many things to learn from others, nay, that man who refuses to learn is already dead.

Faith in yourselves:

Declares our Manu: *Ādadita śamām vidyām*

prayatnādaparādapi antyādapi paramdharmam. "Learn good knowledge with service even from the man of low birth, and even from the Chandāla, learn by serving him the way to salvation." Learn every thing that is good from

Do not become others.

others, but bring it in and in your own way absorb it ; do not become others. Do not be dragged away out of this Indian life ; do not for a moment think that it would be better for India if all the Indians were dressing, and eating and behaving, or anything else, like any other race. Aye, you know the difficulty of giving up a habit of a few years. Lord knows how many thousands of years are in your blood, this national grown up life has been flowing in one way, Lord knows how many thousand of years, and do you mean to say that that mighty stream, which has nearly reached the ocean, will have to go back to the snows of the Himalayas again ? That is impossible ! The struggle to do so would only break you. Therefore make way for the life-current of the nation. Take off the blocks that bar the way to the progress of this mighty river, cleanse its path, clear the channel, and out it will rush by its own natural impulse, and the nation will go on careering and progressing.

Gentlemen, these are the lines which I beg to suggest to you for spiritual work in India. There are many other great problems which, for want of time, I cannot bring before you this night. For instance, there is the wonderful question of caste. I have been studying this question

Caste and eating questions

pro and *con*, all my life ; I have studied it in nearly every province in India. I have mixed with people of all castes nearly in every part of the country, and I am bewildered in my own mind to grasp even the very significance of it. The more I try to study it, the more I get bewildered. Still at last I find that a little glimmer of light is before me, I begin to feel its significance just now. Then there

is the other great problem about eating and drinking. That is a great problem indeed. It is not so useless a thing as we generally think, and most curious it is that I have come to the conclusion that the insistence which we make now is just going against what the S'āstras required of eating and drinking, that is to say, we come to grief by neglecting the proper purity of eating and drinking; we have lost it.

There are several other questions which I want to bring before you, and then how in my mind these problems can be solved, how to work out the ideas; but unfortunately the meeting could not come to order until very late, and it is getting very late now, so that I do not want to make your honourable president and yourself so late for your dinners. I will therefore keep my ideas about caste and other things for a future occasion, when we will all try to be quieter and more orderly.

Now gentlemen, one word and I will finish about these spiritual ideas. Religion for long has become statical in India, what we want is to make it dynamical. I want it to be brought into the life of everybody. Religion, as it always has been in the past, must enter the palaces of kings as well as the homes of the poorest peasants in the land. Religion, the common inheritance, the universal birthright of the race, must be brought free to the door of everybody. Religion in India must be made as free and as easy of access as is God's air. And this is the kind of work we have to work out in India, but not by getting up little sects and fighting on differences. I beg to suggest, let us preach where we all agree, and leave the differences to remedy themselves. As I have said to the Indian people again and again, if there is darkness in the room of centuries, and if we go into the room and begin to cry "Oh it is dark and oh it is dark," will the

Dynamical religion wha India wantst at present.

darkness go? Bring in the light and the darkness will vanish for ever. This is the secret of reforming men. Suggest to them higher things; believe in man first. Why start with the belief that man is degraded and degenerated? I have never failed in any case in my faith in man, even at the worst. At last it was bright and has triumphed wherever I had faith in man. Have faith in man whether he appears to you to be a very learned one or a most ignorant one. Have faith in man, whether he appears to be an angel or the very devil himself. Have faith in man first, and then having faith in man, believe that if there are defects in him, if he makes mistakes, if he embraces the crudest and the vilest doctrines, believe that it is not from his real nature that it comes, but from the want of higher ideals. If a man goes towards what is false, it is because he cannot get what is true. Therefore the only method of correcting what is false is by supplying him with what is true. Do this, and let him compare. You give him the truth, and there your work is done. Let him compare in his own mind with what he has in already; and, mark my words, if you have really given him the truth, the falseness must vanish, light must dispel darkness and truth will bring the good out. This is the way if you want to reform the country spiritually, this is the way, and not by fighting, not even by telling them that what they are doing is bad. Put the good before them, see how eagerly they take it, how the Divine that never dies, that is always living in the human, comes up awakened and stretches out Its hand for all that is good and all that is glorious.

Have faith in men

May He who has been the Creator, the Preserver and the Protector of our race, the God of our forefathers, whether called by the name of Vishnu, or Śiva, or Śakti, or or Ganapati, whether He is worshipped as *Savikāra* or as

Nirvikāra, whether He is worshipped as personal, or impersonal, may He whom our fathers knew and addressed by the words—*Ekam sat viprā bahudhā vadanti.* "That one exists whom the sages call by various names"—may He enter into us with His mighty love, may He shower His blessings on us, may He make us understand each other, may He make us work for each other with real love, with intense love for truth, and may not the least desire for our own personal fame, our own personal prestige, our own personal advantage, enter into this great work of spiritual regeneration of India.

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GLOSSARY.

In order to assist readers of this book, more particularly in the West, a glossary of Sanskrit terminology used in the various lectures, and other unfamiliar words and names, is here appended :—

ABH'IH : Fearless.

ADHIKARA : Right to observe or study a teaching.

ADVAITA : Destitute of duality ; the Indian Monist Philosophy.

AHANKARA : The internal organ of egoity.

AKA'MAKA'MI : Free from the desire of wealth, fame &c.

ALLOPANISHAD : One of the 108 Upanishads, but believed to be of modern creation, and not genuine.

ANIMA : The Yogic power of becoming as small as an atom.

ANU : Atom.

AVATA'R : An incarnation of God.

AVIDYA' : Ignorance, and illusion, the veil which hides from us the truth.

AVRIJINA : Sinless.

ANTAHKARANAM : The internal organ of perception.

ATHARVANA VEDA SAMHITA : A collection of Vedic hymns and incantations.

A'CHA'RA : Custom, practice, usage.

A'HA'RASUDDHI : The purity of food.

ARUNDHATI : The wife of Vasistha. The star of this name is so small and so dimly visible to the naked eye that it is generally pointed out by attention being first drawn to an adjacent star of the first magnitude. This process in Sanskrit Logic is known as the *Arundhati Darsana-Nyaya*.

ARYA' VARTA : The sacred land of the Aryas.

ARANYAKAS : Those that pertain to the Forest. That portion of the Vedas known as the Upanishads which are the productions of Rishis who dwelt in forests.

A'SRAYA : Refuge ; here one from whom the food comes.

ASTIKYA : Belief in the existence of God and of the other world.

A'TMAN : The supreme soul, Vedantists say that to postulate anything of Brahman is impossible. The word Atman is therefore used in discussing the Philosophy.

A'VARANA : The veil of maya which hides the reality of the soul.

BHAGAVAD GITA : The Song Celestial.

BHAKTI : Devotion, love ; Bhakti Yoga is the method of obtaining union with God through devotion.

BHARTRI HARI : A Northern Indian king said to have been the brother of King Vikramaditya who lived in the first century B. C. He is the well-known author of 300 moral, political and religious maxims or apothegms.

BHA'GAVATA : One of the principal Puranas especially dedicated to the glorification of Vishnu.

BH'ARATA : India, so called from its king Bharata, son of Dushyanta.

BHA'SHYA : Commentary.

BODHA'YANA : An ancient Vedantic Commentator, mentioned by Ramanuja, and probably the foundation of the latter's teaching.

BRAHMAN : The goal of Vedantists : The Infinite God, who is one without a second, the supreme all-pervading Spirit and Soul of the Universe, the Self-existent, the Absolute, the Eternal.

BRAHMIN : One who has divine knowledge ; the first of the four original divisions of the Hindu body.

BRAHMCHA'RI : One who remains with his spiritual teacher studying the Veda and of serving the duties of a student.

BRAHMAVARTA : The place of the earliest Aryan settlement; the country between the Sarasvati and the Drishadvati.

BUDDHI : The internal organ of intelligence.

CHANDI : The goddess Durga in one of her furious forms. It is also the name of one of the Puranas about her.

CHAITANYA : A modern Vaishnava teacher, who is regarded in Bengal as an Avatara of Sri Krishna. He was born about 1484 A.D. Also the Atman.

CHITTA : The mind-stuff; the *manas* in vibration or the psychological *manas*.

CHITTASUDDHI : Purity of mind.

DA'DU : A Northern Indian Religious teacher.

DA'NAM : Gift.

DARS'ANAS : Indian systems of philosophy and religion.

DESA-KALA NIMITTA : Time space and causation.

DOSHA : Faults.

GADA'DHAR : One of the greatest logicians of Nuddea; Bengal.

GANAPATI : The 'Lord of the troops.' The name of the God of wisdom and of obstacles, son of Siva and Parvati.

GANAPATYAS : Tantrik worshippers of Ganapati.

GOVINDA SINGH : The last of the ten Sikh Gurus who converted the meek Sikhs (Sishyas) into the martial Singhs (Simhas).

GNA'NA KA'NDA : The esoteric portion of the Vedas, which relates to true spiritual knowledge or the knowledge of the Supreme Spirit as distinguished from the knowledge of ceremonies.

GNA'NA : One who has realised supreme knowledge.

GOPI : A cowherdess of Brinda'vana, a companion of Sri-Krishna's juvenile sports

GONWARS : One of the boorish hill tribes of India.

GOPI-JANAVALLBHA : The beloved of the shepherdesses.

GRIHASTA : A householder.

GRIHYA SUTRAS : Vedic Sutras regulating the duties of a householder.

GURU : A spiritual preceptor : one who transmits.

GURU-BHAIS : Disciples of the same Guru. (Bhai= brother).

GUNAS : The three materialistic qualities of Prakriti.

GURU-DEVA : Saintly Guru.

HANUMAN : Rama's devoted attendant. Hanuman is worshipped in the form of a monkey as typical of perfect Devotion and Service.

INDRA : The God who, in Vedic mythology, reigns over the deities of the intermediate region, or atmosphere.

ISHTAM : Each individual's chosen, or Personal Ideal.

JADA : Gross ; dull ; non-luminous.

JAGAT : The phenomenal universe (= motion).

JAGADIS : One of the greatest logicians of Nuddea.

JAINS : A religious sect in India who are an outcome of the teaching's of the Vedas. Some of their chief notions are the supremacy of certain Jinas, or Saints over the Gods of the Hindus, a denial of the divine authority of the Vedas, and a disregard for the distinctions of caste.

JANAKA : The King of Videha, and one famous for his spiritual perfection.

JA'TI (DOSHA) : The fault arising from the nature of any particulur class of food : Also species.

J'IVA : The individual soul, appearing as separate from other jivas.

J'IV'ATMAN : As distinguished from the Paramatman, or Supreme Soul. The personal soul incorporated in

the body, and imparting to it its life, motion, and sensation.

J'IVANMUKTAS: Men who have realised in life the highest truth, but who, either voluntarily remain here to work for others, or whose bodies are completing their natural term of life. Being purified by knowledge of Brahman these have no future births, and are exonerated, while living, from all rituals and ceremonies.

KABIR: A North Indian religious teacher.

KA'LID'ASA: The greatest of Indian poets and dramatists author of the Sakuntala, Megha-duta, and other poems. He is supposed to have flourished in the first century before the Christian era.

KAMANDALU: A water pot used by ascetics and religious students.

KAPILA: The founder of the Sankhya Psychology; the father of Indian Philosophy.

KARMA: The effect of work. The tendencies with which a man is born are said to be the effect of his action in past births.

KARMA K'ANDA: The work; or ceremonial part, of the Vedas.

KATHA UPANISHAD: One of the most beautiful of the eleven principal Upanishads recognised as such by Sankara and Ramanuja: the subject of Sir Edwin Arnold's poem, "The secret of death."

KRISHNA: The highest Avatar of the Hindus.

KSHATR'IYA; The second, or warrior caste.

KSHANIKA: Momentary.

KSHETRIKA: The peasant, irrigator of a field.

KUBERA: The personification of wealth in old Vedic literature.

KUPAGURU: Hereditary guru: an idea which holds in

some particular districts of India

KUMBHAKARA: Potter.

KUSTI: Wrestling.

LAGHIMA: The Yogic power of becoming expressively light at will.

LINGHAM: The Phallic symbol

LOKA: World.

LOKACHARYA: A follower of the atheistic doctrines of the Charvakas.

MAITREYI: The sage-wife of Yajnavalkya.

MAHATVA: Glory.

MADHVACHARYAR: The great Southern teacher of Dualism.

M'ADHAV'ACH'ARYA: Otherwise known as Sayana, the great commentator on the Vedas.

MAH'ABH'ARATA: "The fifth Veda"; a religious epic dealing with the great Bha'rata war, and of which the Bhagavad Git'a forms an episode.

MAH'ABH'ASHYA: The greatest commentary of Patanjali on the grammatical su'tras of Panini.

MAH'A BODHI TREE: The Banyan Tree at Buddha Gaya, so called because under its shade Gautama Buddha is said to have attained "The great intelligence of a Buddha," or freedom.

MAHIMNA'STOTRA: A semi-beautiful hymn to the glory of Siva.

MANAS: The cosmic mind.

MANTRA DRASHT'A: A seer of truth.

MANU: The great law-giver of the Hindus.

MATH: A monastery.

MA'Y'A: The universe as seen through ignorance: a statement of the fact of the universe.

MA'Y'AVA'DA: The doctrine of m'aya'.

MLECHCHA: A generic term for all non-aryans.

MUKTI: Freedom; final beatitude: the delivery of the soul from the body, and exemption from further transmigration.

NABAYETH: Be fearless.

NACHIKETA: The hero of the Katha Upanishad, and other Vedic writings.

NAHUSHA: A character in the Mahabharata, typical of the downfall of pride. He took possession of Indra's throne in heaven for a time, but was afterwards deposed and changed into a serpent.

NA'NAK: A Punjab religious teacher: the author of the Sikh Religion.

N'AR'AYANA: God as the all-pervading principle: synonimous with Vishnu.

N'ASTIKA: Unbeliever.

NETI NETI: (See Atman). Advaitists say only Neti Neti (not this, not this) of Brahman.

NIMITTA DOSHA: Impurity in food arising from contact with dirt, hair, &c.

NIRV'ANA: With Buddhists and Jains absolute extinction of individual existence. With Vedantins, the supreme existence.

NIDHIDHYASA: Constant reflection.

NUDDEA: The birth-place of Chaitanya, and the seat of logic in Bengal.

OM: A generic word for Brahman: the most sacred name for Brahman among the Hindus.

OTA PROTA: The warp and the woof.

PARAMATMAN: The Supreme self or the Brahman as distinguished from the Pratyagatman or the individual self.

PARINAMA: Change of state; evolution.

PANINI: The greatest of Sanskrit grammarians.

PATANJALI: Name of the celebrated author of the great

commentary on Panini; also the saint teacher of the Yoga Philosophy.

PAURANICS: Followers of the Puranas.

PA'SUPATIS: A Tantric sect who follow the teachings of the Pasupata A'gama Sastra. These worship Siva in one of his forms as a Supreme Deity of the Hindu triad.

PANDIT: A professor, or learned man.

PRAKRITI: Undifferentiated nature.

PRALAYA: The involution of a cycle.

PRATYAKSHAM: Direct perception, without the use of the organs.

PRAHLADA: The boy-sage, the son of Asura Hiranya Kasipu, who was rescued from his father's tortures by God appearing in the form of Narasimha.

PRANA: The force which vibrates the internal organs of man.

PRASTHANAS: Literally, march or progress. Here landmarks in the progress of Vedanta. The three Prasthanas are the Upanishads, the Gita and the Brahma-Sutras.

PUNYA BHU'MI: The holy land of the Hindus, bounded on the North by the Himalayas, on the South by the Vindhya Mountains, and on the East and West by the Seas.

PUR'ANAM PANCHALAKSHANAM: Possessing five characteristics. Every Purana ought strictly to comprehend five topics, viz. the creation of the Universe, its destruction and renovation, the genealogy of gods and patriarchs, the reigns of the Manus, of the history of the Solar and Lunar races.

PUR'ANAS: Certain well known sacred works comprising the whole body of Hindu mythology, and ancient history, legendary and traditionary.

RAHASYA: Secret.

RAJAS: The quality of activity.

RAJASULLA: A prophet, corresponding to the Arabic Rasul.

RAMA: An Avata'r: the hero of the Ramayana.

RA'MA'NUJA: The great Southern Indian teacher of Qualified Monism.

RIK: A hymn.

RISHI: A seer of thought: a sage.

SAKARA: Personal; as distinguished from Nirakara, impersonal.

SAMADHI: The hyperconscious state of abstract Meditation.

SOHAM: "I am It."

SAGUNA: With qualities.

SAKTI: The principle of primal energy personfiied. Saktas are the tantric worshippers of this sakti as the manifestive force of the supreme being.

SA'MA VEDA: One of the three Vedas, the principal part of its *mantras* being specially arranged for chanting by the Udgatri priests at the Soma rituals.

SAMASHTI: A collective aggregate viewed as consisting of parts of which each is consubstantially the same with the whole totality: The universal as distinct from the Vyashti, or infinite not composed of parts.

SAMHITA: The sacrificial and ceremonial part of the Vedas.

SAMSA'RA: The state of being subject to birth and death.

SANKARA'CHARYA: The great Southern Indian teacher of Advaitism.

SANKOCHA: Contr ction of the soul, a term used by Ramanuja.

SANKSHIPTAM: Abridged.

SANNYA'SI: A monk, one who has renounced the world.

S'ASTRA : Any sacred book or scientific treatise of divine or standard authority.

SATCHIDA'NANDAM : Existence knowledge bliss absolute.

SATTVA : Purity ; the quality which when it predominates in a person, makes him calm, chaste, true : the equilibrium between Rajas and Tamas.

SIDDHIS : The supernatural Yogic powers

SIROMANI : A nayayik, logician of Nuddea.

SISUPA'LA : A king of the Chedis, Central India. His impiety in opposing the worship of Sri Krishna is described in the Mahabharata.

SI'TA : The wife of Rama, and the heroine of the Ramayana.

SIVA : One name for God Saivites, or followers of Siva, are mostly monists, excepting in Southern India.

SLOKA : A verse, especially belonging to the Samhita portion of the Vedas.

SMAR'TA : A Brahmin skilled in jurisprudence or traditional law especially one belonging to a sect founded by Sankaracharya.

SMRITI : Institutes of traditional or memorial law as handed down by inspired legislators. They were called Smriti, what is remembered, in contradistinction to Sruti what is heard or revealed.

SOMNATH OF GUJERAT : A temple which is repeatedly famous in history by reason of its destruction by Mahmud of Ghazni after twelve invasions of the country.

SOURA : The Solar.

SPANDHANA : Vibration.

SRAUTHA S'UTRAS : Certain Sutra works based on Sruti or the Veda.

SROTRIYA : A Brahmin versed in Vedic learning.

SRUTI : The Vedas *i.e.*, Sound eternally heard and differing

from *smriti* or what is only remembered and handed down by human authors. It is specially applied to the Mantra and Brahmana portion of the Vedas as also to the Upanishads and other Vedic works.

S'UDRA: The fouth caste whose only business according to Manu was to serve the three higher castes.

S'UFI: Mahomedan Vedantins

SUKSHMA SAR'IRA: The fine body which persists after the death of the gross body.

TAMAS: The quality of dullness or ignorance. According to Vedantins, chaos or that state of matter anterior to Prakriti

TANTRAS: Religious treatises teaching mystical formularies for the worship of the deities or the attainment of superhuman power. They are mostly in the form of dialogues between Siva and Durga, or some such deities. Tantrics are followers of the Tantra.

TAPAS: Asceticism, austerity.

TAT TWAM ASI: That thou art.

TIRTHA: A place rendered sacred by holy associations, especially along the course of sacred streams or in the vicinity of sacred springs.

TRIPITAKAS. Literally the three baskets. The three Collection of Buddhist sacred literature.

UPANISHADS: Those sacred writings attached to the Brahmanas of the Vedas. They are more than a hundred in number and are the source of the six systems of Hindu Philosophy

UPASANA: Worship.

URDHWAMU'LAM: Literally, having the root turned upwards; referring to "The tree of Creation" referred to in the Gita XV—I

VAISYAS: The third caste, whose business was agricul-

ture aud trade.

V'ALM'IKI : The author of the Ramayana, the first Sanscrit epic poem.

V'AM'ACH'ARIN : One who follows the ritual of the Tantras i.e, the worship of Sakti or energy personified as the wife of Siva, according to the grosser system (in which the eating of flesh and drinking of spirits &c., is practised.

VARN'ASRAMA : The caste and order.

VARUNA : One of the oldest Vedic gods presiding over the night. In the Vedas he is often connected with the waters, especially with the waters of the firmament.

V'ATSY'AYANA : The author of certain Vedic Sutras.

VALLABHACHARYA : The teacher of the Visuddhadvaita system of Monism.

VADA : Doctrine.

VAIKUNTHA : Empyrean of Vishnu

VAIRAGYA : Renunciation.

VEDA : Lit. true knowledge ; the name by which the Hindu Scriptures are known. The four Vedas are, the Rig-Veda, 2. the Yajur-Veda, 3. the Sama-Veda, 4. Atharva-Veda.

VEDA'NTA: Lit. the end of the Vedas : The third of the three great divisions of the Hindu philosophy and is mainly founded upon the Upanishads. It may be said to constitute the true Veda of the modern cultivated Brahmin.

VIGNANA: That which is not knowledge or wisdom.

VIBHU : Omnipresent.

VIK'ASA : Expansion of the Soul, according to Ramanuja.

VIRA'T : The all-radiant universal form of the Supreme Being.

VISISHTA'DVAITIST : Qualified Monist.

VISHNU: One name of God. Vaishnavites, the followers of Vishnu, are dualists and qualified monists.

VYA'SA: The author of the celebrated Sutras and of the Mahabharata.

YAGNOPAVI'TA: The sacred thread or cord worn by the first three castes by which they are considered regenerated and admitted to the twice-born classes.

YA'GNAVALKYA: A Hindu Law giver and Rishi.

YAMA: The appointed Judge and restrainer of the dead, corresponding to the Greek Pluto and to Minors.

YAM'AYA DHARMAR'AJ'AYA CHITRAGUPTAYA VAI NAMAH: A hymn sung in salutation of Yama.

YA'SKA: A patronymic name of the author of the Nirukta or commentary on certain difficult Vedic words.

YOGI: One who has realised Truth; lit. attained union (with God)

YUGA: The Hindus divide the existence of the world into Yugas (ages) within which, again are cycles. The four Yugas are the Krita or Satya Yuga (the age of Truth); Treta Yuga (The age of Threes—*e. g.*, the three Vedas, the three Scriptures, the three castes &c), Dwapara Yuga (The age of doubt), Kali Yuga (the dark age, the age of strife.)

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